

Pali Text Society.

Journal

OF THE

PALI TEXT SOCIETY.

1884.

EDITED BY

T. W. RHYS DAVIDS, PH.D., LL.D.

OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PROFESSOR OF PĀLI AND BUDDHIST LITERATURE IN UNIVERSITY COLLEGE,
LONDON.



CAXTON PUBLICATIONS

First Published: 1882-1905

First Reprint 1985

Published by:

CAXTON PUBLICATIONS

B-3/53, Ashok Vihar, Phase-II

Delhi-110052. India

Phone : 7112866

Printed at :

Ankur Offset Press

B-74, Naraina Industrial Area

Phase-II, New Delhi-110 028

CONTENTS.

	PAGE.
PROSPECTUS OF THE SOCIETY	vii
REPORT FOR 1884. BY T. W. RHYS DAVIDS	ix
ABHIDHAMMATTHA-SAṄGAHA. (See p. x)	1
TELA-KAṬṬHA-GĀTHĀ. EDITED BY E. R. GOONERATNE, MUDALIYAR	49
NOTES AND QUERIES. BY DR. MORRIS	69
DĀṬHĀ-VAMSA. (See p. xii)	109
PAṆCA-GATĪ-DĪPĀNA. EDITED BY M. LÉON FEER	152
LIST OF MEMBERS OF THE SOCIETY	162
BALANCE SHEET, etc.	170
WORKS PUBLISHED AND IN PROGRESS	173

PĀLI TEXT SOCIETY.

COMMITTEE OF MANAGEMENT.

PROFESSOR FAUSBÖLL.

DR. MORRIS.

PROFESSOR OLDENBERG.

M. EMILE SENART, de l' Institut.

Managing Chairman—T. W. RHYS DAVIDS, 3, Brick Court, Temple, E.C.

Hon. Sec. & Treas. for America—Prof. Lanman, Harvard College, Cambridge, Mass.

Hon. Sec. & Treas. for Ceylon—E. R. Gooneratne, Esq., Atapattu Mudaliyar, Galle.

(With power to add workers to their number.)

This Society has been started in order to render accessible to students the rich stores of the earliest Buddhist literature now lying unedited and practically unused in the various MSS. scattered throughout the University and other Public Libraries of Europe.

The historical importance of these Texts can scarcely be exaggerated, either in respect of their value for the history of folk-lore, or of religion, or of language. It is already certain that they were all put into their present form within a very limited period, probably extending to less than a century and a half (about B.C. 400–250). For that period they have preserved for us a record, quite uncontaminated by filtration through any European mind, of the every-day beliefs and customs of a people nearly related to ourselves, just as they were passing through the first stages of civilization. They are our best authorities for the early history of that interesting system of religion so nearly allied to some of the latest speculations among ourselves, and which has influenced so powerfully, and for so long a time, so great a portion of the human race—the system of religion which we now call Buddhism. The sacred books of the early Buddhists have preserved to us the sole record of the only religious movement in the world's history which bears any close resemblance to early Christianity. In the history of speech they contain unimpeachable evidence of a stage

in language midway between the Vedic Sanskrit and the various modern forms of speech in India. In the history of Indian literature there is nothing older than these works, excepting only the Vedic writings; and all the later classical Sanskrit literature has been profoundly influenced by the intellectual struggle of which they afford the only direct evidence. It is not, therefore, too much to say that the publication of this unique literature will be no less important for the study of history,—whether anthropological, philological, literary, or religious,—than the publication of the Vedas has already been.

The whole will occupy about nine or ten thousand pages 8vo. Of these 1900 pp. have already appeared. The accession of about fifty new members would make it possible to issue 1000 pp. every year.

The Subscription to the Society is only One Guinea a year, or Five Guineas for six years, payable in advance. Each subscriber receives, post free, the publications of the Society, which cost a good deal more than a guinea to produce.

It is hoped that persons who are desirous to aid the publication of these important historical texts, but who do not themselves read Pâli, will give Donations to be spread if necessary over a term of years. Nearly £400 has already been thus given to the Society by public spirited friends of historical research.

**.* Subscriptions for 1885 are now due, and it is earnestly requested that subscribers will send in their payments without putting the Chairman to the expense and trouble of personally asking for them. All who can conveniently do so should send the Five Guineas for six years, to their own benefit and that of the Society also.*

The Society keeps no books, and its publications cannot in any case be sent to subscribers who have not already paid their subscriptions for the year.

Cheques and Post Office Orders should be made payable to the "Pâli Text Society." (Address: 3, Brick Court, Temple, London, E.C.)

REPORT

OF THE

PÂLI TEXT SOCIETY FOR 1884.

I HAVE again to congratulate the members of the Pâli Text Society on its continued prosperity and activity. I had last year to report that the five-guinea subscribers had risen from 18 to 39. It has now further risen from 39 to 56; and though many of the one-guinea subscribers have fallen off, we have received so many accessions that the total number has now risen from 72 to 85. To these numbers for Europe and America we have to add 6 five-guinea members and 70 one-guinea subscribers in Ceylon; besides which I am able to announce the appearance of two new names (those of Miss Horn and of H.R.H. Prince Prisdang) in the small, but very important list of the donors to our Society. This is very encouraging; as it is not too much to say that it makes the final success of the undertaking a practical certainty if only the work of the Society be carried on in the future with the same energy as it has been in the past.

It is, however, scarcely necessary to say that we want new subscribers, and that especially for two reasons. It is very desirable firstly to increase the extent of the texts issued every year. For 1882 we distributed to each member 496 pages, of which 138 were a Jain text. For 1883 each subscriber received 424 pages. This year we issue 464 pages of our own, and are also able to present to each subscriber for the year a copy of Professor Fausbøll's

edition of the text of the Sutta Nipāta, consisting of 230 pages more. I should much like to be able to issue 800, or even 1000 pages every year. As the Society pays nothing at all for management, this might, I think, be accomplished if we could obtain 200 subscribers in Europe and America. An incidental advantage of this would be that we could issue whole works, instead of parts of works, each year.

Then, secondly, we cannot conceal from ourselves the facts that some of our subscribers may fall off in years to come. We have already lost by death two good friends in Dr. Muir of Edinburgh, and Dr. Burnell of the Madras Civil Service ; and a comparison of this year's list with that of 1882 will show other defections from various other causes. I do hope, therefore, that our members will not neglect to push the claims of our Society among their friends whenever they see a chance of doing so.

Our issues this year are :

1. The Abhidhammattha-saṅgaha.
2. The Tela-kaṭāha-gāthā.
3. The Dāthā-vaṃsa.
4. The Pañca-gati-dīpana.
5. The Sagātha-vagga of the Samyutta.
6. The Sutta-nipāta.

Besides a very interesting and valuable paper of miscellaneous Notes and Queries by Dr. Morris. This, it will be seen, is a more important list than we have hitherto been able to show for any one year.

As regards the first of these, Professor Childers, who would have welcomed our Society so warmly had he lived, was engaged when he passed away in preparing an edition of the Abhidhammattha-saṅgaha, and had transcribed the first four chapters. Professor Fausböll, into whose hands the MS. had come, was kind enough to allow me the use of it. During the year, Mr. S. P. Da Silva Goonesekara, Muhandiram of the District Court at Mātara in Ceylon, sent to me a transliterated copy of the whole text as found in the Mātara MSS. I was very glad to get this manuscript ; for,

though it contained some mistakes, and though the punctuation and division of words were not such as to allow of its being sent in to press as it stood without corrections in nearly every line, still it was on the whole very accurately and carefully done, and was sufficient to form a reliable basis for an edition of the work. I collated it with the four chapters of Childers, and throughout with the complete text as printed in Burmese characters at Rangoon in 1882 at the Burma Herald Press, and corrected the press myself. We have thus been able to give, by our united efforts, an edition of this important abstract of Buddhist psychology and ethics. The author was Anuruddha Thera, who is believed to have lived at Pulatthi (Polon-naruwa) in the twelfth century of our era. He was also the author of a didactic Buddhist poem in classical Sanskrit, now called the Anuruddha Śataka, which we hope to publish in the next issue of the Journal. The letters R., S., and C. in my notes refer to the Rangoon edition, Mr. da Silva's and Prof. Childers's manuscripts respectively.

Very similar in character to the Anuruddha Śataka is the next work of this year, the Tela-kaṭāha-gāthā, edited by Mr. Goonaratne, the Atapattu Mudaliar of Galle, to whom the Society owes so much in many other ways. As he states in his preface, the date of the author is unknown; but the style of the poem clearly shows it to belong to the same period in the history of Ceylon literature to which Anuruddha belonged. It is evidently written by a Pāli scholar, who also knew Sanskrit. Only such a man could have constructed in the elaborate and beautiful metre of the poem so delicate a specimen of mosaic-work in Sanskritised Pāli. The thoughts expressed are not unworthy of their exquisite setting, and we ought to be very grateful to the editor for having given us so striking a sample of the literary work which the scholars of what I may call the Renaissance period in Ceylon were able to accomplish. Professor Pischel of Kiel was good enough to correct the first, and I have myself corrected the remaining proofs of this work; and the text, in spite of its difficulty, will I trust be found correct.

Several beginners have expressed to me the difficulty

which they had experienced in their first attempts to read the MSS. in the Sinhalese characters. I have therefore included in this issue a new edition, in our transliteration, of the Dāthā-vaṃsa, of which Sir Coomara Swamy's edition in the Sinhalese character is generally accessible. Dr. Morris was good enough to make a transcript of that edition, and we together collated it with the edition published in Colombo in 1882, by Mīgamuwa Unnānsē. We had intended to collate it also with the Turnour MS. in the Indian Office Library, but that had unfortunately been lent out at the time. It was, however, so evident that the text had been accurately preserved—there being but very slight and unimportant variations between the text, as revised by Baṭuwan Tudāwa, appended to Sir Coomāra Swāmy's translation, and that given by Mīgamuwa—that I did not think it necessary to wait for the Turnour MS. I am responsible for the correction of the press, and the letters B and M in the notes refer to Baṭuwan Tudāwa and Mīgamuwa respectively. Where such accurate pandits agree, there cannot be much doubt as to the reliability of the traditional text.

The work, founded on an older, and now, unfortunately perhaps, no longer extinct *Daladā-vaṃsa* in Sinhalese, is by Dhammakitti of Pulastī-pura, pupil of the celebrated scholar Śāriputta, one of the chief ornaments of the literary circle in that capital in the reign of Parākrama Bāhu the Great, in the latter part of the twelfth century A.D. It should be noticed that it was Śāriputta, and not (as wrongly stated by Coomara Swāmy¹) Dhammakitti, who was the author of the *Ṭīkā*s on Candagomi's grammar, on the Samanta-pāsādikā, and on the Pāramattha-jōtikā.²

The remaining text appearing in our Journal this year is the Pañca-gaṭi-dīpana. On noticing M. Léon Feer's translation of this poem in his *Extraits du Kandjour*, it seemed to me to be a very suitable text for publication in this Journal, more especially as it is, I believe, unknown

¹ p. 80 of his translation.

² See further my remarks on the *Daladā-vaṃsa* and *Dāthā-vaṃsa* in the J.B.A.S. April 1874.

in Ceylon. M. Léon Feer, always ready to oblige, acceded at considerable inconvenience to himself, to my request, and prepared the text for publication from the single MS. at his command.

We are completely in the dark as to what the Pāli scholars of Siam have done in the way of original work, and should be very glad if some one among our friends there would send us an account of it. Meanwhile this little specimen may serve as a commencement.

The full list of work so far accomplished is therefore

- | | | |
|--|-----------|-------------------------------|
| 1. Aṅguttara, Pt. I | edited by | Dr. Morris, 1882. |
| 2. Abhidhmmattha-saṅgaha | „ „ | (See above, p. x), 1884. |
| 3. Âyâraṅga Sutta | „ „ | Prof. Jacobi, 1882. |
| 4. Kuddha- and Mûla-sikkhâ | „ „ | Dr. E. Müller, 1883. |
| 5. Cariyâ-piṭaka | „ „ | Dr. Morris, 1882. |
| 6. Tela-kaṭâha-gâthâ | „ „ | Goeneratne Mudaliar,
1884. |
| 7. Thera-gâthâ | „ „ | Prof. Oldenberg, 1883. |
| 8. Therî-gâthâ | „ „ | Prof. Pischel, 1883. |
| 9. Dâthâ-vaṇsa | „ „ | (See above, p. xi), 1884. |
| 10. Pañca-gati-dīpana | „ „ | M. Léon Feer, 1884. |
| 11. Puggala-Paṇṇatti | „ „ | Dr. Morris, 1883. |
| 12. Buddha-vaṇsa | „ „ | Dr. Morris, 1882. |
| 13. Sagâtha-vagga of the Saṃ-
yutta | „ „ | M. Léon Feer, 1884. |
| 14. Sutta-nipâta (Pt. I. Text) | „ „ | Prof. Fausböll. |

Of works in immediate progress, and to be published either in the issue for 1885 or in that for 1886, we have a goodly show. The veteran leader in the rise of Pāli scholarship in the West, Prof. Fausböll, of whom we are all so justly proud, will give us, not only a new edition of the Dhammapada, but also a volume supplementary to his text of the Sutta Nipâta, and containing his notes on the work. An important part of this volume will be a complete *index verborum* arranged in dictionary form, and designed to show the manner in which a complete dictionary of the Pāli language ought, in his opinion, to be formed. Now that the time is so close at hand when the new Pāli Dictionary, to be

published by our Society, will have to be commenced, a preliminary labour of this kind, from so high an authority on Pāli, will be doubly welcome. Prof. Windisch is nearly ready with his *Iti-vuttaka*, and so is Dr. Steinthal with his *Udāna*; while Dr. Grünwedel is hard at work on the *Apadāna*, and I am promised an edition of the *Vimāna-vatthu*, by Gooneratne Mudaliar. Besides these we have still to expect the works mentioned on the last page of the Journal of our Society for 1883, to which I will only add that I have finally determined to edit the whole of the *Sumaṅgala Vilāsinī*, Buddhaghosa's great commentary on the *Dīgha Nikāya*, concurrently with the text. In this very heavy labour I have been fortunate enough to secure the valuable assistance of my friend Professor Estlin Carpenter, and with his help the first volume of each is nearing completion.

It ought to be mentioned also that arrangements are in progress for publishing editions by Dr. Führer and Dr. Forchhammer of the important Pāli law books recently come to light in Burma, but I have not as yet received definite replies from either of these scholars.

Our great want has been now, as heretofore, that of good MSS. ; and in this respect we have, as heretofore, to express our thanks to Gooneratne Mudaliar, who has not only had some MSS. copied under his own directions, but has been able to persuade other friends in Ceylon to help us in this matter. As prominent among these other friends, I should like to mention the name of Wimala-sāra Unnānsē, of the *Ambayuha-pitiya Wihāra*, Galle, to whom the Society is especially indebted for procuring, not only subscribers, but also manuscripts. I have altogether received the following MSS. :—

1. *Sucittālaṅkāra*—presented by Śrī Saddhānanda Sthawira of the Śrī Gane Wihāra, Ratgama, Galle.
2. *Abhidhammāvatāra*—presented by the same scholar.
3. *Udāna*—presented by Sūriyagoda Sonuttara Unnānsē of the Patirippuwa Wihāra, Kandy.
4. *Mahā-niddesa*—lent by Bulatgama Dhammālaṅkāra Śrī Sumana Tissa of Minuwaṅgoda, Galle.

5. Puggala-paññatti—presented by E. R. Gooneratne, Atapattu Mudaliyar, Galle.
6. Puggala Aṭṭhakathā
7. Udāna Aṭṭhakathā
8. Apadāna Aṭṭhakathā
9. Iti-vuttaka Aṭṭhakathā
10. Aṅuttara
11. Samyutta
12. Peta-vatthu
13. Vimāna-vatthu
14. Puggala Aṭṭhakathā
15. Dhamma-saṃgani
16. Vibhaṅga
17. Dhātu-kathā
18. Kathā-vatthu
19. Paṭṭhāna
20. Sumaṅgala Vilāsinī on the Mahā-vagga of the Dīgha
- } copied under direction of Gooneratne Mudaliyar. (The last from a MS. at Hittetiya Wihāra at Mātara, Galle).
- } copied under direction of Abraham Mendis, Esq., of Kalutara, Ceylon.
- } purchased through Gooneratne Mudaliyar, Galle.
- } purchased through P. E. Raven, Esq., P. W. D., Burma.

The MSS. we especially want now are

Netti-pakarāṇa.
 Niddesa (with Aṭṭhakathā).
 Paṭisambhidā (with Aṭṭhakathā).
 Bodhi-vam̐sa.
 Lalāṭa-dhātu-vam̐sa.
 Visuddhi-magga.
 Dhammapada Aṭṭhakathā.
 Paramattha-dīpanī.
 Madhurattha-vilāsinī.
 Aṭṭha-sālinī.
 Sammoha-vinodanī.
 Iti-vuttaka Aṭṭhakathā.

Our readers will be glad to hear from Calcutta that Rājendra Lal Mitra contemplates an edition of the shorter recension of the Prajñā-Pāramitā, and Dr. Hoernle an edition of the Saddharma-Puṇḍarika. The edition of the Divya Avadāna by Professor Cowell and Mr. Neil is almost ready. I would also call attention to the very interesting sketch of the history of literature, and more especially of Pāli

literature, in Burma, forming part of Dr. Forchhammer's "Jardine Prize Essay," printed as an introduction to his just published edition of the Wagaru Dhammasattha.

Finally, I am glad to say, protests have been sent to me, especially by Śrī Saddhānanda of Ratgama, against its being supposed that the views of Buddhism put forth by Mr. James d'Alwis are representative at all of the opinions of the Theras in Ceylon. It must be plain to every reader that the views in question are those of that scholar alone, and that he neither pretended nor desired to speak otherwise than in his own name.

It was always understood that our publications for the year would appear in the commencement or spring of the following year. This time we are much later than we ought to be. I trust that the very substantial profit which subscribers receive—the cost price of this year's issue is considerably over a guinea—will reconcile them to the delay.

T. W. RHYS DAVIDS.

ABHIDHAMMATTHA-SAṄGAHA.

NAMO TASSA BHAGAVATO ARAHATO SAMMÂSAMBUDDHASSA.

I. CITTA-SAṄGAHA-VIBHÂGA.

1. Sammâsambuddham atulaṃ sasaddhammagañuttamaṃ
Abhivâdiya bhâsisssaṃ Abhidhammathasaṅgahaṃ.
Tattha vuttâbhidhammatthâ catudhâ paramatthato
Cittaṃ cetasikaṃ rūpaṃ nibbânam iti sabbathâ.

2. Tattha cittaṃ tâva catubbidham hoti kâmvacaraṃ
rûpâvacaraṃ arûpâvacaraṃ lokuttaraṃ ceti. Tattha ka-
tamaṃ kâmvacaraṃ ? Somanassa-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,
somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam
ekaṃ sasaṅkhârikam ekaṃ, upekkhâ-sahagataṃ diṭṭhigata-
sampayuttaṃ asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ,
upekkhâ-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhârikam
ekaṃ sasaṅkhârikam ekaṃ ti, imâni atṭha pi lobha-sahagata-
cittâni nâma. Domanassa-sahagataṃ paṭigha-sampayuttaṃ
asaṅkhârikam ekaṃ sasaṅkhârikam ekaṃ ti, imâni dve pi
paṭigha-sampayutta-cittâni nâma. Upekkhâ-sahagataṃ vici-
kicchâ-sampayuttaṃ ekaṃ upekkhâ-sahagataṃ uddhacca-
sampayuttaṃ ekaṃ ti, imâni dve pi momûha-cittâni nâma.
Icc evaṃ sabbathâ pi dvâdasâkusala-cittâni samattâni.

3. Atṭhadhâ lobhamûlâni dosamûlâni ca dvidhâ
Mohamûlâni ca dve ti dvâdasâkusalâ siyumu.

5. Sattākusalapākāni puññapākāni atṭhadhā
Kriyācittāni ¹ tīnīti atṭhārasa ahetukā.
Pāpāhetukamuttāni sobhaṇānīti vuccare
Ekūnasatṭhi cittāni ath' ekanavutipi vā.

¹ R. °*kriya*°; and so always, except in I. 9.

taṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ, upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārikam ekaṃ sasaṅkhārikam ekaṃ ti, imāni attha pi sahetuka-kāmāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi catuvīsati sahetuka-kāmāvacara-kusala-vipāka-kriyā-cittāni samattāni.

7. Vedanāñāṇasaṅkhārabhedena catuvīsati

Sahetukāmāvacarapuñṇāpākakriyā matā

Kāme teyīsapākāni puñṇāpuñṇāni vīsati

Ekādasakriyā ceti catupañṇāsa sabbathā.

8. Vitakka-vicāra - pīti-sukhekaggatā - sahitaṃ paṭhama-jhāna-kusala-cittaṃ, vicāra - pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kusala-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kusala-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kusala-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kusala-cittaṃ ceti, imāni pañca pi rūpāvacara-kusala-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-vipāka-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-vipāka-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-vipāka-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-vipāka-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-vipāka-cittaṃ ceti, imāni pañca pi rūpāvacara-vipāka-cittāni nāma. Vitakka-vicāra-pīti-sukh-ekaggatā-sahitaṃ paṭhama-jhāna-kriyā-cittaṃ, vicāra-pīti-sukh-ekaggatā-sahitaṃ dutiya-jhāna-kriyā-cittaṃ, pīti-sukh-ekaggatā-sahitaṃ tatiya-jhāna-kriyā-cittaṃ, sukh-ekaggatā-sahitaṃ catuttha-jhāna-kriyā-cittaṃ, upekkh-ekaggatā-sahitaṃ pañcama-jhāna-kriyā-cittaṃ ceti, imāni pañca pi rūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi pannarasa rūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

9. Pañcadhā jhānabhedena rūpāvacaramānasam

Puñṇāpākakriyābhedaṃ taṃ pañcadasadhā bhava.

10. Ākāsānañcāyatana-kusala-cittaṃ, viññāṇañcāyatana-kusala-cittaṃ, ākiñcaññāyatana-kusala-cittaṃ, nevaññāṇañcāyatana-kusala-cittaṃ ceti, imāni cattāri pi arūpāvacara-kusala-cittāni nāma. Ākāsānañcāyatana - vipāka - cittaṃ, viññāṇañcāyatana - vipāka-cittaṃ, ākiñcaññāyatana - vipāka-

cittam, nevasaññānāsaññāyatana-vipāka-cittañ ceti, imāni cattāri pi arūpāvacara-vipāka-cittāni nāma. Ākāsānañcāyatana-kriyā-cittam, viññāṇañcāyatana-kriyā-cittam, ākiñcaññāyatana-kriyā-cittam, nevasaññānāsaññāyatana-kriyā-cittañ ceti, imāni cattāri pi arūpāvacara-kriyā-cittāni nāma. Icc evaṃ sabbathā pi dvādasā arūpāvacara-kusala-vipāka-kriyā-cittāni samattāni.

11. Ālambapabbhedena catudh' āruppamānasam
Puññapākakriyābhedā puna dvādasadhā t̐hitam.

12. Sotāpatti-magga-cittam, sakadāgāmi-magga-cittam, anāgāmi-magga-cittam, arahatta-magga-cittañ ceti, imāni cattāri pi lokuttara-kusala-cittāni nāma. Sotāpatti-phala-cittam, sakadāmi-phala-cittam, anāgāmi-phala-cittam, arahatta-phala-cittañ ceti, imāni cattāri pi lokuttara-vipāka-cittāni nāma. Icc evaṃ sabbathā pi aṭṭha lokuttara-kusala-vipāka-cittāni samattāni.

13. Catumaggapabbhedena catudhā kusalam tathā
Pākam tassa phalattā ti aṭṭhadhā 'nuttaram matam.
Dvādasākusalān' evaṃ kusalān' ekavīsati
Chattims' evaṃ vipākāni kriyācittāni visati
Catupaññāsadhā kāme rūpe pannaras' īraye ¹
Cittāni dvādasārūpe ² aṭṭhadhā 'nuttare tathā.
Ittham ekūnanavutippabbhedam pana mānasam
Ekavīsasatam vā 'tha vibhajanti vicakkhaṇā.

14. Katham ekūnavavuti-vidham cittam ekavīsasatam
hoti? Vitakka-vicāra-pīti-sukh-ekaggatā-sahitam paṭhamā-
jhāna-sotāpatti-magga-cittam, vicāra-pīti-sukh-ekaggatā-sa-
hitam dutiya-jhāna-sotāpatti-magga-cittam, pīti-sukh-eka-
ggatā-sahitam tatiya-jhāna-sotāpatti-magga-cittam, sukh-
ekaggatā-sahitam catuttha-jhāna-sotāpatti-magga-cittam,
upekkh-ekaggatā-sahitam pañcama-jhāna-sotāpatti-magga-
cittañ ceti, imāni pañca pi sotāpatti-magga-cittāni nāma;
tathā sakadāgāmimagga - anāgāmimagga - arahattamagga -

¹ C. iriye. ² C. āruppe; S. ārupe.

cittañ ceti, sama vīsati maggacittāni; tathā phala-cittāni ceti,
sama cattālīsa lokuttara-cittāni bhavantīti.

15. Thānaṅgayogabhedena katv' ekekan tu pañcadhā
Vuccatānuttaraṃ cittaṃ cattālīsavidhan ti ca.
Yathā ca rūpāvacaraṃ gayhatānuttaraṃ tathā
Paṭhamādi-jhānabhedena āruppañ cāpi pañcame.
Ekādasavidhaṃ tasmā paṭhamādikaṃ īritaṃ
Jhānam ekekaṃ ante tu tevīsatividhaṃ bhava
Sattatimsavidhaṃ puññaṃ dvipaññāsavidhaṃ tathā
Pākam icc āhu cittaṃ ekavīsasataṃ budhā.

Iti Abhidhammatthasaṅgahe cittasaṅgahavibhāgo nāma
paṭhamo paricchedo.

II. CETASIKA-SAṄGAHA-VIBHĀGA.

1. Ekuppādanirodhā ca ekālambaṇavatthukā
Cetoyuttā dvipaṇṇāsa dhammā cetasikā matā.

2. Kathaṃ ? Phasso vedanā saṇṇā cetanā ekaggatā jīvitindriyaṃ manasikāro ceti satt' ime cetasikā sabbacitta-sādhāraṇā nāma. Vitakko vicāro adhimokkho viriyaṃ pīti chando cāti cha ime cetasikā pakiṇṇakā nāma. Evaṃ ete terasa cetasikā aññasamānā ti veditabbā. Moho ahirikaṃ anottappaṃ uddhaccaṃ lobho diṭṭhi māno doso issā macchariyaṃ kukkuccaṃ thīnaṃ middhaṃ vicikicchā ceti cuddas' ime cetasikā akusālā nāma. Saddhā sati hiri ottappaṃ alobho adoso tatramajjhataṭṭhā kāyapassaddhi cittapassaddhi kāyalahutā cittalahutā kāyamudutā cittamudutā kāyakammaṇṇatā cittakammaṇṇatā kāyapāguṇṇatā cittapāguṇṇatā kāyujjakatā cittujjukatā ceti ekūnavīsati ime cetasikā sobhaṇasādhāraṇā nāma. Sammā-vācā sammā-kammanto sammā-ājīvo ceti tisso viratiyo nāma. Karuṇā-muditā-appamaṇṇāyo nāmāti sabbathā pi paṇṇindriyena saddhiṃ pañcaviśati ime cetasikā sobhaṇā ti veditabbā.

3. Ettāvatā ca

Teras' aññasamānā ca cuddasākusalā tathā
Sobhaṇā pañcaviśati dvipaṇṇāsa pavuccare
Tesaṃ cittāviyuttānaṃ yathāyogam ito paraṃ
Cittuppādesu paccekaṃ sabbayogo pavuccati.
Satta sabbattha yujjanti yathāyogam pakiṇṇakā
Cuddasākusalesv eva sobhaṇesv eva sobhaṇā.

4. Kathaṃ ? Sabba-citta-sādhāraṇā tāva satt' ime cetasikā sabbesu pi ekūnanavuti cittuppādesu labbhanti, pakiṇṇakesu pana vitakko tāva dvi-paṇca-viṇṇāṇa-vajjita-kāmāvacara-

cittesu c'eva ekādasasu paṭhama-jhāna-cittesu ceti pañca-paññāsa-cittesu uppajjati, vicāro pana tesu c'eva ekādasasu dutiya-jhāna-cittesu cāti chasatṭhi-cittesu, adhimokkho dvi pañcā-viññāṇa-vicikicchā-sahagata-vajjita-cittesu, viriyam pañca-dvārāvajjana-dvi-pañcā-viññāṇa-sampaṭicchana-santi-raṇa-vajjita-cittesu, pīti domanass-upekkhā-sahagata-kāya viññāṇa-catuttha-jhāna-vajjita-cittesu, chando ahetuka-momūha-vajjita-cittesūti.¹ Te pana cittuppādā yathākkamam.

5. Chasatṭhi pañcapaññāsa ekādasa ca soḷasa
Sattati vīsati² c'eva pakinnakavivajjitā.
Pañcapaññāsa chasatṭhi 'tṭhasattati tisattati
Ekapaññāsa c'ekūnasattati³ sapakinnakā.

6. Akusalesu pana moho ahirikaṃ anottappam udāsaṃ cāti cattāro 'me cetasikā sabbākusala-sādhāraṇā nāma, sabbesu pi dvādasākusalesu labbhanti. Lobho aṭṭhasu lobhagata-cittesu eva labbhati, diṭṭhi catūsu diṭṭhigata-sampayuttesu, māno catūsu diṭṭhigata-vippayuttesu, doso issā macchariyaṃ kukkucaṇ cāti [cattāro 'me cetasikā]⁴ dvīsu paṭigha-sampayutta-cittesu, thīna-middham pañcasu sasaṅkhārika-cittesu, vicikicchā vicikicchā-sahagata-citte yevāti.⁵

7. Sabbāpuññesu cattāro lobhamūle tayo gatā⁶
Dosamūlesu cattāro sasaṅkhāre dvayaṃ tathā
Vicikicchā vicikicchācette cāti catuddasa
Dvādasākusalesv eva sampayujjanti pañcadhā.

8. Sobhaṇesu pana sobhaṇa-sādhāraṇā tāva ekūnavīsati ime cetasikā sabbesu pi ekūnasatṭhi-sobhaṇa-cittesu samviji-anti, viratiyo pana tisso pi lokuttara-cittesu sabbathā pi niyatā ekato 'va labbhanti, lokiyesu pana kāmāvacara-kusalesv eva kadāci sandissanti visum visum, appamaññāyo pana dvādasasu pañcama-jhāna-vajjita-mahaggata-cittesu c'eva kāmāvacara-kusalesu ca sahetuka-kāmāvacara-kriyā-cittesu cāti aṭṭhaviṣati cittesv eva kadāci nānā hutvā jāyanti, upekkhā-

¹ S. cittesu labbhati. ² R. S. sattati vīsati. ³ R. °sattitū sapako, S. °sattatiṃ sa pak°. ⁴ R. S. omit. ⁵ S. yeva labbhati. ⁶ S. tathā.

-sahagatesu pan' ettha karuṇā-muditā na santīti keci vadanti, pannā pana dvādasasu ñāṇa-sampayutta-kāmāvacara-cittesu c' eva sabbesu pi pañcatimsa-mahaggata-lokuttara-cittesu cāti sattacattālisa-cittesu sampayogam gacchātīti.

9. Ekūnavīsati dhammā jāyant' ekūnasatṭhisu
Tayo soḷasacittesu aṭṭhavīsatiyaṃ dvayaṃ
Paññā-pakāsītā satta-cattālisa-vidhesu pi
Sampayuttā catudhevaṃ sobhaṇesv eva sobhaṇā.

10. Issā-macchera-kukkuca-virati-karuṇādayo
Nānā kadāci māno ca thīna-middham tathā saha
Yathāvuttānusārena sesā niyata-yogino
Saṅgahaṇ ca pavakkhāmi tesam dāni yathāraham
Chattimsānuttare dhammā pañcatimsa mahaggate
Aṭṭhatimsāpi labbhanti kāmāvacara-sobhaṇe
Sattavīsati puññamhi dvādasāhetuke ti ca
Yathāsambhava-yogena pañcadhā tattha saṅgaho

11. Kathaṃ? Lokuttaresu tāva aṭṭhasu paṭhama-jhānika-cittesu aññasamānā terasa cetasikā appamaññā-vajjitā tevī-sati sobhaṇa-cetasikā ceti chattimsa dhammā saṅgaham gacchanti. Tathā dutiya-jhānika-cittesu vitakka-vajjā, tatiya-jhānika-cittesu vitakka-vicāra-vajjā, catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā, pañcama-jhānika-cittesu pi upekkhā-sahagatā te eva saṅgayhantīti. Sabbathā pi aṭṭhasu lokuttara-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

12. Chattimsa pañcatimsā ca catutimsa yathākkamam
Tetimsa dvayaṃ ice evaṃ pañcadhā 'nuttare ṭhitā.

13. Mahaggatesu pana tīsu paṭhama-jhānika-cittesu tāva aññasamānā terasa cetasikā virati-ttaya-vajjitā dvāvisati sobhaṇa-cetasikā ceti pañcatimsa dhammā saṅgaham gacchanti, karuṇāmuditā pan' ettha paccekam eva yojetabbā. Tathā dutiya-jhānika-cittesu vitakka-vajjā tatiya-jhānika-cittesu vitakka-vicāra-vajjā catuttha-jhānika-cittesu vitakka-vicāra-pīti-vajjā pañcama-jhānika-cittesu pana pannarasasu appamaññāyona labbhantīti. Sabbathā pi sattavīsati-mahagga-ta-cittesu pañcaka-jhāna-vasena pañcadhā 'va saṅgaho hotīti.

14. Pañcatimsa catutimsa tettiṃsa ca yathākkamam
Battiṃsa c' eva tiṃseti pañcadhā 'va mahaggate

15. Kāmāvacara-sobhaṇesu pana kusalesu tāva paṭhama-dvaye aññasamānā terasa cetasikā pañcaviṣati sobhaṇa-cetasikā ceti aṭṭhatimsa dhammā saṅgahaṃ gacchanti, appamaññā-viratiyo pan' etha pañca pi paccekam eva yojetabbā. Tathā dutiya-dvayeñña-vajjitā tatiya-dvayeñña-sampayuttā pīti-vajjitā catuttha-dvaye ñña-pīti-vajjitā te eva saṅgayhanti. Kriyā-cittesu pi virati-vajjitā, tath' eva catūsu pi dukesu catudhā 'va saṅgayhanti,¹ tathā pi vipākesu ca appamaññā-virati-vajjitā te eva saṅgayhantīti. Sabbathā pi catuviṣati-kāmāvacara-sobhaṇa-cittesu duka-vasena dvādasadhā 'va saṅgaho hotīti.

16. Aṭṭhatimsa sattatimsa dvayaṃ chattimsakam subhe
Pañcatimsa catutimsa dvayaṃ tettiṃsakam kriye
Tettiṃsa pāke battiṃsa dvaye 'katimsakam bhaye
Sahetuka-kāmāvacara-puññā-pāka-kriyā mane
Na vijjant' ettha virati kriyāsu ca mahaggate
Anuttare appamaññā kāmāpāke dvayaṃ tathā.
Anuttare jhānadhammā appamaññā ca majjhime
Virati-ñña-pīti ca parittesu visesakā.²

17. Akusalesu pana lobhamūlesu tāva pathame asaṅkhārike aññasamānā terasa cetasikā akusala-sādhāraṇā cattāro cāti sattarasa lobhadiṭṭhīhi saddhiṃ ekūnaviṣati dhammā saṅgahaṃ gacchanti. Tath' eva dutiye asaṅkhārike lobhamānena, tatiye tath' eva pīti-vajjitā lobhadiṭṭhīhi saha aṭṭhārasa, catutthe tath' eva lobhamānena, pañcame pana paṭigha-sampayutte asaṅkhārike doso issā macchariyam kukkucā cāti catūhi saddhiṃ pīti-vajjitā te eva viṣati dhammā saṅgayhanti. Issā-macchera-kukkucāni pan' ettha paccekam eva yojetabbāni, sasaṅkhārika-paṇcake pi tath' eva thīna-middhena viṣetvā yojetabbā, chandā-pīti-vajjitā pana aññasamānā ekādasa akusala-sādhāraṇā cattāro cāti pannarasa dhammā uddhacca-sahagate sampayujjanti, vicikicchā-saha-

¹ S. saṅgahaṃ gacchanti.

² C pisesakā.

gata-citte ca adhimokkha-virahitâ vicikicchâ-sahagatâ, tath' eva pannarasa dhammâ samupalabbhantîti. Sabbathâ pi dvâdasâkusala-cittuppâdesu paccekam yojiyamânâ pi gaṇana-vasena sattadhâ 'va saṅgahitâ bhavantîti.

18. Ekûnavîsâtṭhârasa vîsekavîsavîsati
 Dvâvîsa pannaraseti sattadhâ 'kusale ṭhitâ
 Sâdhâraṇâ ca cattâro samânâ ca dasâpare
 Cuddas' ete pavuccanti sabbâ kusala-yogino.

19. Ahetukesu pana hasana-citte tâva chanda-vajjitâ aññasamânâ dvâdasa dhammâ saṅgaham gacchanti, tathâ voṭṭhappane chanda-pîti-vajjitâ sukha-santîraṇe chanda-virîya-vajjitâ mano-dhâtuttikâhetuka-paṭisandhi-yugate¹ chanda-pîti-virîya-vajjitâ dvipaṇca-viññâṇe pakinnaka-vajjitâ te yeva saṅgayhantîti. Sabbathâ pi aṭṭhârasasu ahetukesu gaṇana-vasena catudhâ 'va saṅgaho hotîti.

20. Dvâdas' ekâdasa dasa sattacâti² catubbidho
 Aṭṭhârasâhetukesu cittuppâdesu saṅgaho
 Ahetukesu sabbattha satta sesâ yathâraham
 Iti vitthârato vutto tettiṃsa-vidha-saṅgaho
 Ittham cittâviyuttânam sampayogañ ca saṅgaham
 Ñatvâ bhedam yathâযোগam cittena samam uddise

Iti Abhidhammatthasaṅgahe cetasikasāṅgahavibhâgo nâma
 dutiyo paricchedo.

¹ R. S. °-yugale.

² C. sattadhâ ti.

III. PAKINŃAKA-SAŃGAHA-VIBHĀGA.

1. Sampayuttā yathāyogaṃ te paññāsa sabhāvato
Cittacetāsikā dhammā tesam dāni yathārahaṃ
Vedanāhetuto kiccadvārālambaṇavatthuko
Cittuppādavasen' eva saṅgaho nāma niyyate.

2. Tattha vedanā-saṅgahe tāva tividhā vedanā sukhāṃ dukkhāṃ adukkhāmasukhā ceti, sukhāṃ dukkhāṃ somanassāṃ domanassāṃ upekkhā ti ca bhedenā pana pañcadhā hoti. Tattha sukha-sahagataṃ kusala-vipākāṃ kāya-viññāṇaṃ ekam eva, tathā dukkha-sahagataṃ akusala-vipākāṃ.¹ Somanassa-sahagata-cittāni pana lobha-mūlāni cattāri, dvā-dasa kāmāvacara-sobhaṇāni, sukha-santīraṇa-hasanāni ca dve ti atthārāsa kāmāvacara-somanassa-sahagata-cittāni c' eva paṭhama-dutiya-tatiya-catuttha-jhāna-saṅkhātāni catucattālīsa mahaggata-lokuttara-cittāni ceti dvāsaṭṭhi-vidhāni bhavanti. Domānassa-sahagata-cittāni pana dve paṭigha-sampayutta-cittān' eva, sesāni sabbāni pi pañcapaññāsa upekkhā-sahagata-cittān' evāti.

3. Sukhāṃ dukkhāṃ upekkhā ti tividhā tattha vedanā
Somanassāṃ domanassāṃ iti bhedenā pañcadhā
Sukhāṃ ekatthādukkhāṃ ca domanassāṃ dvaye tṭhitāṃ
Dvāsaṭṭhiṃ somanassāṃ pañcapaññāsaketaṃ.

4. Hetu-saṅgahe hetū nāma lobho doso moho alobho adoso amoho cāti chabbidhā bhavanti. Tattha pañcadvārāvajjana-dvipaṇca-viññāṇa-sampatiṇṇhana-santīraṇa-votṭhappana-hasana-vasena atthārāsa ahetukacittāni nāma, sesāni sabbāni pi ekasattati cittāni sahetukān' eva. Tatthāpi dve momūhacittāni ekahetukāni, sesāni dasa akusalacittāni c' eva nāna-

¹ C. adds kāya-viññāṇaṃ.

-vippayuttāni dvādasa kāmāvacara-sobhaṇāni ceti dvāvisati dvihetuka-cittāni. Dvādasa nāṇa-sampayutta-kāmāvacara-sobhaṇāni c' eva pañcatimsa mahaggata-lokuttara-cittāni ceti sattacattālīsa-tihetuka-cittānīti.

5. Lobho doso ca moho ca hetū akusalā tayo
 Alobhādosāmoho ca kusalā vyākata tathā
 Ahetukā 'tṭhāras' ekahetukā dve dvivīsati
 Dvihetukā matā satta-cattālīsa tihetukā.

6. Kicca-saṅgahe kiccāni nāma paṭisandhi-bhavaṅgāvajjana-dassana¹-savana-ghāyana-sāyana-phusana-sampaṭicchana-santīraṇa-voṭṭhappana-javana-tadārammaṇa-cutī-vasena cud-dasa-vidhāni bhavanti. Paṭisandhi-bhavaṅgāvajjana-pañcaviññāṇa-ṭhānādi-vasena pana tesam dasadhā ṭhānabhedo vedītabbo. Tattha dve upekkhā-sahagata-santīraṇāni c' eva atṭha mahā-vipākāni ca nava rūpārūpa-vipākāni ceti ekūnavīsati-cittāni paṭisandhi-bhavaṅga-cutī-kiccāni nāma, āvajjana-kiccāni pana dve, tathā dassana-savana-ghāyana-sāyana-phusana-sampaṭicchana-kiccāni ca, tīṇi santīraṇa-kiccāni, manodvārāvajjanam eva pañcadvāre voṭṭhappana-kiccam sādheti, āvajjana-dvaya-vajjitāni kusalākusala-phala-kriyā-cittāni pañcapaṇṇāsa javana-kiccāni, atṭha mahāvipākāni c' eva santīraṇa-ttayaṇī ceti ekādasa tadārammaṇa-kiccāni. Tesu pana dve upekkhā-sahagata-santīraṇa-cittāni paṭisandhi-bhavaṅga-cutī-tadārammaṇa-santīraṇa-vasena pañca-kiccāni nāma, mahāvipākāni atṭha paṭisandhi-bhavaṅga-cutī-tadārammaṇa-vasena catu-kiccāni nāma, mahaggata-vipākāni nava paṭisandhi-bhavaṅga-cutī-vasena ti-kiccāni nāma, somanassa-santīraṇam santīraṇa-tadārammaṇa-vasena du-kiccam, tathā voṭṭhappanam voṭṭhappanāvajjana-vasena, sesāni pana sabbāni pi javana-maṇo-dhātuttika-pañca¹-viññāṇāni yathā-sambhavam eka-kiccānīti.

7. Paṭisandhādayo nāma kiccabhedenā cuddasa
 Dasadhā ṭhānabhedenā cittuppadā pakāsītā
 Atṭhasatṭhi tathā dve ca navatṭha dve yathākkamam
 Ekadvitīcatupañca kiccaṭhānāni niddise.

¹ C. dassana.

² Ch. dve pañca.

8. Dvāra-saṅgahe dvārāni nāma cakkhu-dvāraṃ sota-dvāraṃ ghāna-dvāraṃ jivhā-dvāraṃ kāya-dvāraṃ mano-dvārāṇi ceti chabbidhāṃ bhavanti. Tattha cakkhum eva chakkhu-dvāraṃ tathā sotādayo sotadvārādīni. Mano-dvāraṃ pana bhavaṅgan ti pavuccati. Tattha pañca-dvārā-vajjana-cakkhu-viññāṇa-sampaṭicchana-santīraṇa-votṭhappana-kāmāvacara-javana-tadārammaṇa¹-vasena chacattālisa cittāni cakkhu-dvāre yathāraham uppajjanti. Tathā pañca-dvārāvajjana-sota-viññāṇādivasena sota-dvārādīsu pi chacattālī² eva bhavanti, sabbathā pi pañca-dvāre catupaññāsa cittāni kāmāvacarāṇi³ eva. Mano-dvāre pana mano-dvārāvajjanā-pañcapaññāsa-javana-tadārammaṇa⁴-vasena satta-satṭhi cittāni bhavanti, ekūnavīsati-paṭisandhi-bhavaṅgacuti-vasena dvāra-vimuttāni. Tesu pana pañca⁵ viññāṇāni c' eva mahaggata-lokuttara-javanāni ceti chaṭṭimsa yathāraham eka-dvārika-cittāni nāma; mano-dhātuttikaṃ pana pañca-dvārikani, sukka-santīraṇa-votṭkappana-kāmāvacara-javanāni cha-dvārika-cittāni, upekkhā-sahagata-santīraṇamahā-vipākāni cha-dvārikāni c'eva, dvāra-vimuttāni ca mahaggata-vipākāni dvāra-vimuttāni⁶ evāti.

9. Eka-dvārika-cittāni pañca-cha-dvārikāni ca
 Cha-dvārika-vimuttāni vimuttāni ca sabbathā
 Chaṭṭimsati tathā tīṇi ekatimsa yathākkamaṃ
 Dasadhā navadhā ceti pañcadhā paridīpaye.

10. Ārammaṇa-saṅgahe³ arammanāni⁴ nāma rūpārammaṇaṃ saddārammaṇaṃ gandhārammaṇaṃ rasārammaṇaṃ phoṭṭhabbārammaṇaṃ dhammārammaṇaṇi ceti chabbidhāni bhavanti. Tattha rūpaṃ eva rūpārammaṇaṃ tathā saddādayo saddārammaṇādīni. Dhammārammaṇaṃ pana pasāda-sukhuma-rūpa-⁵-citta-cetasika-nibbāna-paññatti-vasena chadhā saṅgayhati. Tattha cakkhu-dvārika-cittānaṃ sabbesaṃ pi rūpaṃ eva ārammaṇaṃ taṇ ca paccuppannaṃ, tathā sota-dvārika-cittādīnaṃ pi saddādīni tāni ca paccuppannāni yeva,

¹ S. R. °tadālambaṇa°, and so also below. ² Ch. dvi pañca. ³ S. R. °ālam-baṇa°. ⁴ S. R. ālambaṇāni. ⁵ Ch. °sukham arūpa°; S. °sukhuma-rupa°.

mano-dvārika-cittānaṃ pana chabbidham pi paccuppannam atītaṃ anāgataṃ kāla-vimuttañ¹ ca yathārahaṃ ālambaṇaṃ² hoti, dvāra-vimuttānañ ca paṭisandhi-bhavaṅga-cuti-saṅkhātānaṃ chabbidham pi yathā-sambhavaṃ yebhuyyena bhavāntare cha-dvāra-gahitaṃ paccuppannam atītaṃ paññatti-bhūtaṃ vā kamma-kammanimitta-gatinimitta-sammatānaṃ ālambaṇaṃ hoti. Tesu cakkhu-viññāṇādini yathākkamaṃ rūpādi-ekekālambaṇān' eva, manodhātuttikaṃ pana rūpādi-pañcālambaṇaṃ, sesāni kāmāvacara-vipākāni hasana-cittāni ceti sabbathā pi kāmāvacarālambaṇān' eva, akusalāni c' eva ñāṇa-vippayutta-kāmāvacara-javanāni ceti lokuttara-vajjita-sabbālambaṇāni, ñāṇa-sampayutta-kāmāvacara-kusalāni c' eva pañcama-jhāna-saṅkhātānaṃ abhiññā-kusalāni ceti arabhatta-magga-phala-vajjita³-sabbālambaṇāni, ñāṇa-sampayutta-kāmāvacara-kriyāni c' eva kriyābhiññā-voṭṭhappanañ ceti sabbathā pi sabbālambaṇāni, āruppesu dutiya-catukkāni⁴ mahagga-tālambaṇāni, sesāni mahaggata-cittāni sabbāni pi paññattālambaṇāni, lokuttara-cittāni nibbānālambaṇāni.

11. Pañcavīsa parittamhi cha cittāni mahagga-
 Ekavīsati vohāre aṭṭha nibbānagocare
 Vīsānuttaramuttamhi aggamaggaphalujjite⁵
 Pañca sabbattha cha cceti sattadhā tattha saṅgaho

12. Vatthu-saṅgahe vatthūni nāma cakkhu-sota-ghāna-jivhā-kāya-hadaya-vatthu ceti chabbidhāni bhavanti. Tāni kāmaloce sabbāni pi labbhanti, rūpaloke pana ghānādi-ttayaṃ n' atthi, arūpaloke pana sabbāni pi na samvijjanti. Tattha pañca viññāṇa-dhātuyo yathākkamaṃ ekantena pañca pasāda-vatthūni nissāy' eva pavattanti. Pañcadvārāvajjana-sampañicchana-saṅkhātā pana mano-dhātu ca hadayaṃ nissitā yeva pavattanti. Avasesā pana mano-viññāṇa-dhātu-saṅkhātā ca santīraṇa-mahā-vipāka-paṭigha-dvaya-paṭhamamagga-hasana-rūpāvacara-vasena hadayaṃ nissāy' eva pavattanti. Avasesā kusalākusala-kriyānuttara-vasena pana

¹ R. kāla-virattāni. ² Sic S. R. Ch., and so below. ³ Ch. vajjitāni.
⁴ R. S. catutthāni. ⁵ R. "ujjhite", S. ujjhate.

nissāya vā anissāya vā āruppa-vipāka-vasena hadayaṃ
anissāy' evāti.

13. Chavatthum nissitā kāme satta rūpe catubbidhā
Tivatthum nissitā rūpe dhātv ekā nissitā matā
Tecattālīsa nissāya dvecattālīsa jāyare
Nissāya ca anissāya pakāruppā anissitā.

Iti Abhidhammattha-saṅgahe Pakiṇṇaka-saṅgaha-vibhāgo
nāma tatiyo paricchedo.

IV. VĪTHI-SAṄGAHA-VIBHAGA.

1. Cittuppādānam icc evaṃ katvā saṅgaham uttaram
Bhūmipuggalabhedena pubbāparaniyāmitam
Pavattisaṅgaham nāma paṭisandhipavattiyam
Pavakkhāmi samāsenā yathāsambhavato katham.

2. Cha vatthūni cha dvārāni cha ālambāṇani cha viññā-
ṇāni cha vīthiyo chadhā visaya-pavatti ceti vīthi-saṅgahe
cha chakkāni veditabbāni. Vīthi-muttānam pana kamma-
kammanimitta-gatinimitta-vasena tividdhā hoti visaya-pavatti.
Tattha vatthu-dvārālamkāṇāni pubbe vutta¹-nayan' eva.
Cakkhu-viññāṇam sota-viññāṇam ghāṇa-viññāṇam jivhā-
viññāṇam kāya-viññāṇam mano-viññāṇam ceti cha-viññā-
ṇāni, chavīthiyo pana cakkhu-dvāra-vīthi sota-dvāra-vīthi
ghāṇa-dvāra-vīthi jivhā-dvāra-vīthi kāya-dvāra-vīthi mano-
dvāra-vīthi ceti dvāra-vasenā vā, cakkhu-viññāṇa-vīthi sota-
viññāṇa-vīthi ghāṇa-viññāṇa-vīthi jivā-viññāṇa-vīthi kāya-
viññāṇa-vīthi mano-viññāṇa-vīthi ceti viññāṇa-vasenā vā,
dvāra-ppavattā citta-ppavattiyo yojetabbā.

3. Atimahantaṃ mahantaṃ parittaṃ atiparittaṃ ceti
pañca-dvāre, mano-dvāre pana vibhūtaṃ avibhūtaṃ ceti
chadhā visaya-ppavatti veditabbā. Kathaṃ? uppādā-ṭṭhiti-
bhavamga-vasenā khaṇa-ṭṭayam eka-citta-kkhaṇam nāma.
Tāni pana sattarasa citta-kkhaṇāni rūpa-dhammānam āyu,
eka-citta-kkhaṇātītāni vā bahu-citta-kkhaṇātītāni vā ṭṭhiti-
pattān'² eva pañcālamkāṇāni pañcadvāre āpātham āgacchanti.
Tasmā yadi eka-citta-kkhaṇātītakam rūpārammaṇam cakk-
hussa āpātham āgacchati tato dvikkhattum bhavaṃge calite

¹ S. nivutta.² R. *here and above* 'ṭṭhiti'.

bhavaṃga-sotaṃ vicchinditvā tam eva rūpārammaṇaṃ āvajjantaṃ pañca-dvārāvajjana-cittaṃ upajjitvā nirujjhati. Tato tassānantaraṃ tam eva rūpaṃ passantaṃ cakkhu-viññāṇaṃ sampaticchantam sampaticchana-cittaṃ santīraṇamānaṃ¹ santīraṇa-cittaṃ vavatthapentaṃ² votthappana³-cittaṃ ceti yathā-kkamaṃ upajjitvā nirujjhanti. Tato paraṃ ekūnatimsa-kāmāvacara-jāvanesū yaṃkiñci laddha-paccayaṃ yebhuyyena sattakkhattuṃ javanaṃ javati, javanānubandhāni ca dve tadālambaṇa-pākāni yathārahaṃ pavattanti. Tato paraṃ bhavaṃga-pāto. Ettāvatā cuddasa vīthi-cittuppādā dve bhavaṃga-calaṇāni pubbevātītakam eka-citta-kkhaṇaṃ ti katvā sattarasa citta-kkhaṇāni paripūrenti. Tato paraṃ nirujjhati. Ālambaṇam etaṃ aṭimahantaṃ nāma gocaraṃ. Yāva tadālambaṇuppādā pana appahontātītakam⁴ āpātham āgataṃ ālambaṇam mahantaṃ nāma. Tattha javanāvasāne bhavaṃga-pāto va hoti, natthi tadālambaṇuppādo. Yāva javanuppādā pi appahontātītakam āpātham āgataṃ ālambaṇaṃ parittam nāma. Tattha javanaṃ pi anuppajjitvā dvati-kkhattuṃ⁵ votthappanam⁶ eva pavattati, tato paraṃ bhavaṃga-pāto va hoti. Yāva votthappanuppādā⁶ ca pana appahontātītakam āpātham āgataṃ nirodhāsannaṃ ālambaṇaṃ atiparittam nāma. Tattha bhavaṃga-calaṇam eva hoti, natthi vīthi-cittuppādo. Icevaṃ cakkhu-dvāre, tathā sota-dvārādisu ceti sabbathā pi pañca-dvāre tadālambaṇa-javana-votthappana⁶-mogha-vāra-samkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ālambaṇa-bhūtā visaya-ppavatti catudhā vedittabbā.

4. Vīthi-cittāni satt' eva cittuppādā catuddasa

Catupaññāsa vitthārā pañcadvāre yathārahaṃ.⁷

Ayam ettha pañcadvāre vīthi-citta-ppavatti nayo.

5. Mano-dvāre pana yadi vibhūtam ālambaṇam āpātham āgacchati, tato bhavaṃga-calana-mano-dvārāvajjana-javanāvasāne tadālambaṇa-pākāni pavattanti. Tato paraṃ 'bha-

¹ S. santīraṇamānā. ² R. vavatthapentaṃ. ³ R. votthabbana, *and so always*.

⁴ S. appahontam atītakam. ⁵ S. 'tti⁵. ⁶ R. votthabbanam. ⁷ R. rathārahaṃ.

vamga-pâto. Avibhûte pan' âlambaṇe javanâvasâne bhavamga-pâto va hoti, natthi tadâlambaṇ-uppâdo ti.

6. Vithi-cittâni tîṇ' eva cittuppâdâ daseritâ
Vitthârena pan' etth' eka-cattâlîsa vibhāvaye.

Ayam ettha paritta-javana-vâro.

7. Appanâ-javana-vâre pana vibhûtâvibhûta-bhedo natthi. Tathâ tadâlambaṇuppâdo ca. Tattha hi ñâṇa-sampayutta-kâmâvacara-javanânam aṭṭhannaṃ aṇṇatarasmiṃ parikamma-pacârânuloma-gotrabbhu-nâmena catukkhattum tikkhattum eva vâ yathâkkamaṃ upajjitvâ niruddhânantaram eva yathârahaṃ catuttham pañcamam vâ chabbisati mahaggatalokuttara-javanesu yathâbhinihâra-vasena yaṃkiñci javanaṃ appanâ-vîthim otarati. Tato paraṃ appanâvasâne bhavamga-pâto va hoti. Tattha somanassa-sahagata-javanânantaram appanâ pi somanassa-sahagatâ va pâṭikamkhitabbâ, upekkhâ-sahagata-javanânantaram upekkhâ-sahagatâ va. Tatthâpi kusala-javanânantaram kusala-javanañ ceva heṭṭhimañ ca phalattayam appeti, kriyâ-javanânantaram kriyâ-javanaṃ arahattaphalañ câti.

8. Dvattiṃsa sukhapuññamhâ dvâdasopekkhakâ paraṃ
Sukhita-kriyato aṭṭha cha sambhonti upekkhakâ.
Puthujjanâna sekkhânaṃ kâmapuññatihetuto
Tihetukâmakriyato vîtarâgânam appanâ.

Ayam ettha mano-dvâre vîthi-citta-ppavatti-nayo.

9. Sabbatthâ pi panettha aniṭṭhe âlambaṇe akusalavipâkân' eva pañca-viññâṇa-sampañicchana-santîraṇa-tadâlambaṇâni, itṭhe kuslavipâkâni, ati-itṭhe pana somanassa-sahagatân' eva santîraṇa-tadâlambaṇâni. Tatthâpi somanassa-sahagata-kriyâ-javanâvasâne¹ somanassa-sahagatân' eva tadâlambaṇâni santi, upekkhâ-sahagata-kriyâ-javanâvasâne¹ upekkhâ-sahagatâni honti, domanassa-sahagata-javanâvasâne ca pana tadâlambaṇâni ceva bhavamgâni ca upekkhâsahagatân' eva bhavanti.² Tasmâ yadi somanassa-paṭisandhikassa domanassa-sahagata-

¹ S. omits from ¹ to ¹. ² R. honti.

javanâvasâne tadâlambaṇa-sambhavo natthi, tadâ yaṃ kiñci paricita-pubbaṃ parittâlambaṇaṃ ârabbha upekkhâ-sahagata-santîraṇaṃ uppajjati. Tam anantaritvâ bhavaṃga-pâto va hoti ti vadanti âcariyâ. Tathâ kâmvâcara-javanâvasâne kâmvâcara-sattânaṃ kâmvâcara-dhammesveva âlambaṇa-bhûtesu tadâlambaṇaṃ icchantîti.

10. Kâme javana-sattâlambaṇaṇaṃ niyame sati
Vibhûte ti mahante ca tadâlambaṇaṃ îritam

Ayam ettha tadâlambaṇa-niyamo.

11. Javesu ca paritta-javana-vîthiyaṃ kâmvâcara-javanâni sattakkhattuṃ chakkhattuṃ eva vâ javanti, manda-ppa-vattiyaṃ pana maraṇa-kâlâdisu pañca-vâram eva. Bhagavato pana yamaka¹-pâṭihâriya-kâlâdisu lahuka-pavattiyaṃ cattâri pañca vâ paccavekkhaṇa-cittâni bhavanti ti pi vadanti, âdikammikassa pana paṭhama-kappanâyaṃ mahaggata-javanâni abhiññâ-javanâni² ca sabbadâ pi ekavâram eva javanti. Tato paraṃ bhavaṃga-pâto. Cattâro pana magguppâdâ ekacittakkhaṇikâ, tato paraṃ dve³ tîpi phala-cittâni yathârahaṃ uppajjanti. Tato paraṃ bhavaṃga-pâto. Nirodhasamâpatti-kâle dvikkhattuṃ catutthârurupa-javanam javati. Tato paraṃ nirodham phusati. Vuṭṭhâna-kale ca anâgâmi-phalaṃ vâ arahatta-phalaṃ vâ yathârahaṃ eka-vâram uppajjitvâ niruddhe bhavaṃga-pâto va hoti. Sabbatthâ pi samâpatti-vîthiyaṃ bhavaṃga-soto viya vîthi-niyamo natthi ti katvâ bahûni pi labbhanti ti.

12. Sattakkhattuṃ parittâni maggâbhiññâ sakim matâ
Avasesâni labbhanti javanâni bahûni pi.

Ayam ettha javana-niyamo.

13. Duhetukânaṃ ahetukânaṃ ca panettha kriyâ-javanâni ceva appanâ-javanâni ca na labbhanti. Tathâ ñâṇa-sampayutta-vipâkâni ca sugatiyaṃ, duggatiyaṃ pana ñâṇa-vippayuttâni ca mahâ-vipâkâni na labbhanti. Tihetukesu ca khîṇâsavânaṃ kusalâkusala-javanâni na labbhanti. Tathâ

¹ S. samka°.

² S. omits.

³ S. deva.

sekkha-puthujjanānaṃ kriyā-javanāni, diṭṭhigata-sampayutta-vicikicchā-javanāni ca sekkhānaṃ, anāgāmi-puggalānaṃ pana paṭigha-javanāni-na labbhanti, lokuttara-javanāni ca yathārahaṃ ariyānaṃ eva samuppajjanti ti.

14. Asekkhānaṃ catu cattālisa sekkhānaṃ uddise
Chappaññāsāvasesānaṃ catupaññāsa sambhavā.

Ayam ettha puggala-bhedo.

15. Kāmāvacara-bhūmiyaṃ paṇ' etāni sabbāni pi vīthi-cittāni yathārahaṃ upalabbhanti. Rūpāvacara-bhūmiyaṃ paṭigha-javana-tadālambaṇa-vajjitāni, arūpāvacara-bhūmiyaṃ paṭhama-magga-rupāvacara-haṣaṇa-hetṭhimāruppa-vajjitāni ca labbhanti. Sabbatthā pi ca taṃ taṃ pasāda-rahitānaṃ taṃ taṃ dvārika-vīthi-cittāni na labbhanti' eva. Asañña-sattānaṃ pana sabbatthā pi citta-ppavatti natth' evāti.¹

16. Asīti vīthicittāni kāme rūpe yathārahaṃ
Catusaṭṭhi tathārūpe dve cattālisa labbhare.

Ayam ettha bhūmi-vibhāgo.

17. Icevaṃ cha-dvārika-citta-ppavatti yathā-sambhavaṃ bhavaṃgan taritā yāvatāyukam abbocehinnā² pavattati.

Iti abhidhammattha-saṃgahe vīthi-saṃgaha-vibhāgo nāma catuttho paricchedo.

¹ S. natthi ..

² R. abocchinnā.

V. VĪTHI-MUTTA-SAṄGAHA-VIBHAGA.

1. Vīthi-citta-vasen' evaṃ pavatti samudīrito

Pavatti-saṃgaho nāma sandhiyaṃ dāni vuccati.

2. Catasso bhūmiyo catubbidhā paṭisandhi cattāri kam-māni catudhā maraṇupatti ceti vīthi-mutta-saṃgahe cattāri catukkāni veditabbāni. Tattha apāya-bhūmi kāma-sugata-bhūmi rūpāvacara-bhūmi arūpāvacara-bhūmi ceti ~~catasso~~ bhūmiyo nāma. Tāsu nirayo tiracchāna-yoni petti-visayo asura-kāyo ceti apāya-bhūmi catubbidhā hoti, manussā cātummahārājikā¹ tāvatimsā yāmā tusitā nimmānaratī paranimmitta-vasavattī ceti kāma-sugati-bhūmi sattavidhā hoti. Sā panāyam ekādasa-vidhā pi kāmāvacara-bhūmi ceva saṃkhaṃ gacchati. Brahma-pārisajjā brahma-purohitā mahā-brahmā ceti paṭhamajjhāna-bhūmi,² parittābhā appamāṇābhā ābhassarā ceti dutiyajjhāna-bhūmi, paritta-subhā appamāṇa-subhā³ subha-kiṇhā ceti tatiyajjhāna-bhūmi, vehapphalā asaṇṇā-sattā suddhāvāsā ceti catutthajjhāna-bhūmi ti rūpāvacara-bhūmi soḷasa-vidhā hoti. Avihā atappā sudassā sudassī akaniṭṭhā ceti suddhāvāsa-bhūmi pañca-vidhā hoti. Ākāsa-nañcāyatana-bhūmi viññāṇañcāyatana-bhūmi ākiñcāññāyatana-bhūmi nevasaṇṇā-nāsaṇṇāyatana-bhūmi ceti arūpāvacara-bhūmi catubbidhā hoti.

3. Puthujjanā na labbhanti suddhāvāsesu sabbathā

Sotāpannā ca sakadāgāmino cāpi puggalā

Ariyā nopalabbhanti asaṇṇāpāyabhūmisu

Sesaṭṭhānesu labbhanti ariyā nariyā pi ca.

Idam ettha bhūmi-catukkaṃ:

¹ R. cātu.

² R. -jhāna-, and so always.

³ R. parittā bis.

4. Apāya-paṭisandhi kâma-sugati-paṭisandhi rūpāvacara-paṭisandhi arūpāvacara-paṭisandhi ceti catubbidhā paṭisandhi nâma. Tattha akusalavipâkopekkhā-sahagata-santīraṇaṃ apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā tato paraṃ bhavaṃga-pariyosāne¹ javanaṃ hutvā vocchijjati, ayam ekāpāya-paṭisandhi nâma. Kusalavipâkopekkhā-sahagata-santīraṇaṃ pana kâma-sugatiyaṃ maṇussānaṃ ceva jaccandhādīnaṃ bhūmissitānaṃ² ca vinipâtikâsurānaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Mahā-vipākāni pan' attha sabbatthā pi kâma-sugatiyaṃ paṭisandhi-bhavaṃga-cutīvasena pavattanti. Imā nava kâma-sugati-paṭisandhiyo nâma. Sā³ panāyaṃ dasā-vidhā pi kāmāvacara-paṭisandhi 'cceva saṃkhaṃ gacchati. Tesu catunnaṃ apāyānaṃ maṇussānaṃ vinipâtikâsurānaṃ ca āyu-ppamāṇa-gaṇanāya niyamo natthi. Cātum-mahārājikānaṃ pana devānaṃ dibbāni pañca-vassasatāni āyu-ppamāṇaṃ manussa-gaṇanāya navuti vassa-sata-sahassa-ppamāṇaṃ hoti, tato catu-guṇaṃ tāvatisānaṃ, tato catu-guṇaṃ yāmānaṃ, tato catu-guṇaṃ tusitānaṃ, tato catu-guṇaṃ nimmānaratīnaṃ, tato catuguṇaṃ paranimmita-vasavattīnaṃ.

5. Navassataṃ o' ekavīsa vassānaṃ koṭīyo tathā
Vassasatasahassāni satthi ca vasavattisu.

6. Paṭhama-jjhāna-vipākaṃ paṭhama-jjhāna-bhūmiyaṃ paṭisandhi-bhavaṃga-cutī-vasena pavattati. Tathā dutiya-jjhāna-vipākaṃ tatiya-jjhāna-vipākaṃ ca dutiya-jjhāna-bhūmiyaṃ, catuttha-jjhāna-vipākaṃ tatiya-jjhāna-bhūmiyaṃ, pañcamajjhāna-vipākaṃ catuttha-jjhāna-bhūmiyaṃ, asaṇṇasattānaṃ pana rūpaṃ eva paṭisandhi hoti. Tathā tato paraṃ pavattiyāṃ cavana-kāle ca rūpaṃ eva pavattitvā nirujjhati. Imā cha rūpāvacara-paṭisandhiyo nâma. Tesu brahma-pārisajjānaṃ devānaṃ kappassa tatiyo bhāgo āyu-ppamāṇaṃ, brahma-purohitānaṃ upadḍha-kappo,⁴ mahābrahmānaṃ eko kappo, parittābhānaṃ dve kappāni, appamānābhānaṃ cattāri kappāni, ābhassarānaṃ attha kappāni,

¹ R. bhavaṅgaṃ.

² R. bhūmassitānaṃ.

³ S. sa.

⁴ S. upaccha.

paritta-subhānaṃ soḷasa kappāni, appamāṇa-subhānaṃ dvattiṃsa kappāni, subhakiṇhānaṃ catu-saṭṭhi kappāni, vehapphalānaṃ asaṇṇasattānaṃ ca pañca kappa-satāni, avihānaṃ kappa-sahassāni, atappānaṃ dve kappa-sahassāni, sudassānaṃ cattāri kappa-sahassāni, sudassīnaṃ aṭṭha kappa-sahassāni, akaniṭṭhānaṃ soḷasa kappa-sahassāni. Paṭhamāruppādi-vipākāni paṭhamāruppādi-bhūmīsu yathākkamaṃ paṭisandhi-bhavaṃga-cuti-vasena pavattanti. Imā catasso āruppa-paṭisandhiyo nāma. Tesu pana ākāśānañcāyatanūpagānaṃ devānaṃ vīsati kappa-sahassāni ayu-ppamāṇaṃ, viññāṇañcāyatanūpagānaṃ devānaṃ cattālisa kappa-sahassāni, akiñcaṇṇāyatananūpaganāṃ devānaṃ saṭṭhi kappa-sahassāni, nevasaṇṇā-nāsaṇṇāyatanūpagānaṃ devānaṃ catu-rāsīti kappa-sahassāni.

7. Paṭisandhi bhavaṃgaṃ ca tathā cavanamānasam
Ekam eva tath' ev' ekavīsayaṃ c' ekajātiyaṃ

Idam ettha paṭisandhi-catukkam.

8. Janakam upatthambhakam upapīlakam¹ upaghātakaṃ ceti kicca-vasena, garukam āsannaṃ ācinnāṃ kaṭattā-kammaṃ ceti pākādāna-pariyāyena, diṭṭhidhamma-vedaniyaṃ upapajja-vedaniyaṃ aparāpariya-vedaniyaṃ ahosi-kammaṃ ceti pāka-kāla-vasena cattāri kammāni nāma. Tathā akusalaṃ kāmāvacara-kusalaṃ rūpāvacara-kusalaṃ arūpāvacara-kusalaṃ ceti pākattāhāna-vasena. Tattha akusalaṃ kāya-kammaṃ vacī-kammaṃ mano-kammaṃ ceti kamma-dvāra-vasena tividham hoti. Kathaṃ? Pāṇātipāto adinnādānaṃ kāmesu micchācāro ceti kāya-viññatti-samkhāte. kāya-dvāre bāhulla-vuttito kāya-kammaṃ nāma. Musāvādo pisuṇā vācā pharusā vācā samphappalāpo² ceti vacī-viññatti-samkhāte vacī-dvāre bāhulla-vuttito vacī-kammaṃ nāma. Abhijjhā vyāpādo micchā-diṭṭhi ceti aññatrāpi viññattiyā manasmim yeva bāhulla-vuttito mano-kammaṃ nāma. Tesu pāṇātipāto pharusā vācā vyāpādo ca dosa-mūlena jāyanti, kāmesu micchācāro abhijjhā micchā-diṭṭhi ca lobha-mūlena, sesāri cattāri

¹ S. upapīlakam ; R. upapīlakam.

² S. sapphalāpo.

pi dvīhi mūlehi sambhavanti. Cittuppāda-vasena pan' etaṃ akusalaṃ sabbathā pi dvādasa-vidhaṃ hoti. Kāmāvacara-kusalaṃ pi kāya-dvāre pavattaṃ kāya-kammaṃ vacî-dvāre pavattaṃ vacî-kammaṃ mano-dvāre pavattaṃ mano-kammaṃ ceti, kamma-dvāra-vasena tividaṃ hoti. Tathā dāna-sīla-bhāvanā-vasena, cittuppāda-vasena pan' etaṃ aṭṭha-vidhaṃ, dāna-sīla-bhāvanā-pamāyana-veyyāvacca-pattidāna-pattānūmodana - dhammasavana - dhammadesanā - diṭṭhiṃjukamma - vasena dasa-vidhaṃ hoti. Taṃ pan' etaṃ viṣati-vidhaṃ pi kāmāvacara-kammam icceva saṃkhaṃ gacchati. Rûpāvacara-kusalaṃ pana mano-kammam eva, taṃ ca bhāvanāmayam appanāpattam, jhānaṃga-bhedeṇa pañcavidhaṃ hoti. Tathā arûpāvacara-kusalaṃ ca mano-kammaṃ, taṃ pi bhāvanāmayam appanāpattam, ālambana-bhedeṇa catubbidhaṃ hoti. Etthā-kusala-kammam uddhacca-rahitaṃ apāya-bhūmiyam paṭi-sandhiṃ janeti. Pavattiyam pana sabbam pi dvādasa-vidhaṃ satt' ākusala-pākāni sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Kāmāvacara-kusalaṃ pi kāmāvacara-sugatiyam eva paṭisandhiṃ janeti. Tathā pavattiyaṃ ca mahā-vipākāni ahetuka-vipākāni aṭṭha pi sabbathā pi kāma-loke rūpa-loke ca yathārahaṃ vipaccati. Tatthāpi tihetukam-ukkaṭṭhaṃ¹ kusalaṃ tihetukam paṭisandhiṃ datvā pavatte soḷasa vipākāni vipaccati, tihetukam omakaṃ dvihetukam ukkaṭṭhaṃ ca kusalaṃ dvihetukam paṭisandhiṃ datvā pavatte tihetuka-rahitāni dvādasa vipākāni vipaccati, dvihetukam omakaṃ pana kusalaṃ ahetukam eva paṭisandhiṃ deti pavatte ca ahetuka-vipākān' eva vipaccati.

9. Asaṃkhāraṃ asaṃkhāra-vipākāni na paccati

Sasaṃkhāraṃ asaṃkhāra-vipākānīti kecaṇā.

Tesaṃ dvādasa pākāni dasāṭṭha ca yathākkamaṃ

Yathā-vuttānusāreṇa yathā-sambhavaṃ uddise.

10. Rûpāvacara-kusalaṃ pana paṭhamajjhānaṃ parittaṃ bhāvetvā brahmapārisajjesu uppajjati, tad eva majjhimaṃ bhāvetvā brahma-purohitesu paṇītaṃ bhāvetvā mahābrahmesu, tathā dutiyajjhānaṃ tatiyajjhānaṃ ca parittaṃ

¹ S. mukhaṭṭhaṃ; R. ukkaṭṭhaṃ.

bhâvetvâ parittâbhesu majjhimam bhâvetvâ appamâṇâbhesu paṇitam bhâvetvâ âbhassaresu, catutthajjhânam parittam bhâvetvâ paritta-subhesu majjhimam bhâvetvâ appamâna-subhesu paṇitam bhâvetvâ subha-kiṇhesu, pañcamajjhânam bhâvetvâ vehapphalesu, tad eva saññâ-virâgam bhâvetvâ asaṇñasattesu, anâgâmito pana suddhâvâsesu uppajjanti, arûpâvacara-kusalaṇ ca yathâkkamam bhâvetvâ arûpesu ¹ uppajjanti.

11. Ittham mahaggatam puñṇam yathâ-bhumi-pavattitam ² Janeti sadisaṃ pâkam paṭisandhi-pavattiyam.

Idam ettha kamma-catukkam.

12. Âyu-kkhayena kamma-kkhayena ubhaya-kkhayena upacchedaka-kammunâ ceti catudhâ maraṇupatti. Tathâ ca marantânam pana maraṇakâle yathâraham abhimukhi-bhûtam bhavantare paṭisandhi-janakam kammam vâ tam kamma-karaṇa-kâle rûpâdikam upaladdha-pubbam upakaraṇa-bhûtaṇ ca kamma-nimittam vâ anantaram uppajjamâna-bhave upalabhitabbam upabhoga-bhûtaṇ ca gata-nimittam vâ kamma-balena channam dvârânam aṇṇatarasmim paccupatthâti. Tato param tam eva tathopatthitam âlambanam ârabbha vipaccamâna-kammânurûpam parisuddham upakiliṭṭham vâ upalabhitabba-bhavanurûpam tattonatam ³ va citta-santânam abhiṇham pavattati bâhullena, tam eva vâ pana janaka-bhûtam kammam abhinava-karaṇa-vasena dvârapattam hoti, paccâsanna-maraṇassa tassa vîthi-cittâvasâne bhavanga-kkhave vâ cavana-vasena paccuppanna-bhava-pariyosâna-bhûtam cuti-cittam uppajjitvâ nirujjhati. Tasmim niruddhâvasâne tassânantaram eva tathâ gahitam âlambanam ârabbha savatthukam avatthukam eva vâ yathâraham avijjâ-nusaya-parikkhittena taṇhânusaya-mûlakena samkhâreṇa janiyamânam ⁴ sampayuttehi pariggayhamânam saha-jâtânam adiṭṭhâna-bhâvena pubbamgama-bhûtam bhavantara-paṭisandhâna-vasena paṭisandhi-samkhâtam mânasam uppajjamânam eva patitthâti bhavantare.

13. Maraṇasanna-vîthiyam panettha munda-ppavattâni pañc' eva javanâni pâṭikamkhitabbâni. Tasmâ yadâ paccu-

¹ S. aruppesu. ² R. vavattititam. ³ R. tattonatam. ⁴ S. chabhîyamânam.

ppannâlabbhaṇesu âpâtham âgatesu marantesv eva maraṇaṃ hoti, tadâ paṭisandhi-bhavaṃgânaṃ pi paccuppannâlabbaṇatâ labbhatî ti katvâ kâmvâvacara-paṭisandhiyâ cha-dvâra-gahitaṃ kammanimittam gatinimittañ ca paccuppannam atitâlambanam upalabbhati. Kammaṃ pana atitam eva. Tañ ca mano-dvâra-gahitaṃ. Tâni pana sabbâni pi paritta-dhamma-bhûtân' ev' âlambaṇâni. Rûpâvacara-paṭisandhiyâ pana paññatti-bhûtaṃ kamma-nimittam ev' âlambaṇaṃ hoti. Tathâ âruppa-paṭisandhiyâ ca mahaggata-bhûtaṃ paññatti-bhutañ ca kamma-nimittam eva yathârahaṃ âlambaṇaṃ hoti. Asañña-sattânaṃ pana jîvita-navakam eva paṭisandhi-bhâvena patitṭhâtî. Tasmâ te rûpa-paṭisandhikâ nâma. Arûpâ arûpa-paṭisandhikâ. Sesâ rûpâ rûpa-paṭisandhikâ.

14. Âruppa-cutiyâ honti hetṭhimâruppa-vajjitâ
Paramâruppa-sandhî ca tathâ kâme ti-hetukâ,
Rûpâvacara-cutiyâ ahetu-rahitâ siyumu
Sabbâ kâme ti-hetumhâ kâmesv eva panetarâ.

Ayam ettha cuti-paṭisandhi-kkamo.

15. Icevaṃ gahita-paṭisandhikânaṃ pana paṭisandhi-nirodhânantarato pabhûti tam ev' âlambaṇaṃ ârabbha tad eva cittaṃ yâva cuti-cittuppâdâ asati vîthi-cittuppâde bhavassa aṃga-bhâvena bhavaṃga-santati-samkhâtam¹ mânasaṃ abocchinam² nadî-soto viya pavattati. Pariyosâne ca cavana-vasena cuti-cittaṃ hutvâ nirujjhati. Tato parañ ca paṭisandhâdayo ratha-cakkam iva yathâkkamaṃ eva parivattantâ pavattanti.

16. Paṭisandhi-bhavaṃga-vîthiyo cuti ceha tathâ bhavantare
Puna-sandhi-bhavaṃgamiccayam parivattati citta-santati³
Paṭisamkhâyâ pan' etam addhuvam adhigantvâ padam
accutaṃ budhâ
Susamucchinnâ-sineha-bandhanâ samam essanti cirâyâ⁴
subbatâ.

Iti abhidhammattha-saṃgahe vîthi-mutta-saṃgaha-vibhâgo
nâma pañcama paricchedo.

¹ R. samkhatam.

² R. abocchinam.

³ S. sattati.

⁴ R. cirâyâ.

VI. RŪPA-SAṄGAHA-VIBHAGA.

1. Ettâvatâ vibhattâ hi ¹ sabba-bheda-pavattikâ
Citta-cetasikâ dhammâ rûpaṃ dâni pavuccati.
Samuddesâ vibhâgâ ca samuṭṭhânâ kalâpato
Pavattikkamato ceva pañcadhâ tattha saṃgaho.

2. Cattâri mahâbhûtâni catunnaṃ ca mahâbhûtânaṃ upâ-
dârûpan ti duvidham etaṃ rûpaṃ ekâdasa-vidhena saṃgahaṃ
gacchati. Kathaṃ? Paṭhavi-dhātu âpo-dhātu tejo-dhātu
vâyo-dhātu bhûta-rûpâṃ nâma. Cakkhu sotam ghânaṃ
jivhâ kâyo pasâda-rûpaṃ nâma. Rûpaṃ saddo gandho raso
âpo-dhātu-vivajjitam bhûta-ttaya-samkhâtam phoṭṭhabbam
gocara-rûpaṃ nâma. Itthattam purisattam bhâva-rûpaṃ
nâma. Hadaya-vatthu hadaya-rûpaṃ nâma. Jîvitindriyam
jîvita-rûpaṃ nâma. Kabalimkâro ² âhâro âhâra-rûpaṃ nâma.
Iti ca aṭṭhârasavidham etaṃ rûpaṃ sabhâva-rûpaṃ salakkha-
ṇa-rûpaṃ nipphanna-rûpaṃ rûpa-rupaṃ sammasana-rûpan ti
ca saṃgahaṃ gacchati. Âkâsadhātu pariccheda-rûpaṃ nâma.
Kâya-viññatti vaci-viññatti viññatti-rûpaṃ nâma. Rûpassa
lahutâ mudutâ kammaññatâ viññatti-dvayaṃ vikâra-rûpaṃ
nâma. Rupassa upacayo santati jaratâ ³ aniccatâ lakkhaṇa-
rûpaṃ nâma. Jâtirûpaṃ eva pan' ettha upacaya-santati-
nâmena pavuccati. Iti ekâdasa-vidham etaṃ rûpaṃ aṭṭhavî-
sati-vidham hoti sarûpa-vasena.

3. Kathaṃ

Bhûta-ppasâda-visayâ bhâvo hadayaṃ iccapi
Jîvitâhâra-rûpehi aṭṭhârasa-vidham tathâ
Paricchedo ca viññatti vikâro lakkhaṇam ti ca
Anipphannâ dasa ceti aṭṭhavîsa-vidham bhava.

Ayam ettha rûpa-samuddeso.

¹ S. vibhantâhi.

² R. kabalikâro.

³ S. charatâ.

4. Sabbañca pan' etam rūpaṃ ahetukaṃ sappaccayaṃ sāsavaṃ saṃkhatam lokiyaṃ kāmavacaram anārammaṇam apahātabbam evā ti ekavidham pi ajjhattika-bāhirādi-vasena bahudhā¹ bhedaṃ gacchati. Katham? Pasāda-saṃkhātam pañcavidham pi ajjhattika-rūpaṃ nāma. Itaram bāhira-rūpaṃ. Pasāda-hadaya-saṃkhātam chabbidam pi vatthu-rūpaṃ nāma. Itaram avatthu-rūpaṃ. Pasāda-viññatti-saṃkhātam sattavidham pi dvāra-rupaṃ nāma. Itaram advāra-rūpaṃ. Pasāda-bhāva-jīvita-saṃkhātam aṭṭhavidham pi indriya-rupaṃ nāma. Itaram anindriya-rūpaṃ. Pasāda-visaya-saṃkhātam dvādasa-vidham pi olārika-rūpaṃ santike rūpaṃ sappatigha-rūpaṃ ca. Itaram sukhuma-rūpaṃ dūre rūpaṃ appatigha-rūpaṃ ca. Kammajaṃ upādīṇa-rūpaṃ. Itaram anupādīṇa-rūpaṃ. Rūpāyatanam sanidassana-rūpaṃ. Itaram anidassana-rupaṃ. Cakkhādi-dvayaṃ asampatta-vasena ghāṇadi-ttayaṃ sampatta-vasenā ti pañcavidham pi gocara-ggāhika-rūpaṃ. Itaram agocara-ggāhika-rūpaṃ. Vaṇṇo gandho raso oṇā bhūta-catukkaṇ ceti aṭṭhavidham pi avinibbhoga-rūpaṃ. Itaram vinibbhoga-rupaṃ.

5. Icevama aṭṭhavīsati-vidham pi ca vicakkhaṇā
Ajjhattikādi-bhedena vibhajanti yathārahaṃ.

Ayam ettha rūpa-vibhāgo.

6. Kammaṃ cittaṃ utu āhāro ceti cattāri rūpa-samuṭṭhānāni nāma. Tattha kāmavacaram rūpāvacaraṇ ceti pañcavīsati-vidham pi kusalākusala-kammaṃ abhisamkhatam ajjhattika-santāne² kamma-samuṭṭhāna-rūpaṃ paṭisandhim upādāya khaṇe khaṇe samuṭṭhāpeti. Āruppa-vipāka-dvi-pañca-viññāṇa-vajjitam pañcasattati-vidham pi cittaṃ citta-samuṭṭhāna-rūpaṃ paṭhama-bhavaṃgam upādāya jāyantam eva samuṭṭhāpeti. Tattha appanā-javanam iriyāpatham pi sannāmeti. Votthappana-kāmāvacara-javanābhiññā pana viññattim pi samuṭṭhāpeti. Somanassa-javanāni pan' ettha terasa-hasanaṃ pi janenti. Sītuṇhotu-samaññatā tejo-dhātu-ṭhiti-pattā va utu-samuṭṭhāna-rūpaṃ ajjhattam ca bahiddhā ca yathārahaṃ samuṭṭhāpeti. Oṇā-saṃkhāto āhāro āhāra-samuṭṭhāna

¹ S. mahudhā.

² S. sannāne.

rūpaṃ ajjho haraṇa-kāle tñānappatto va samuṭṭhapeti. Tattha hadaya-indriya-rūpāni kammajān'eva, viññatti-dvayaṃ citta-
jam eva, saddo cittotujo,² lahutādi-ttayaṃ utu cittābhārehi
sambhoti. Avinibbhoga-rūpāni ceva ākāsa-dhātu ca catūhi
sambhūtāni, lakkhaṇa-rūpāni nakuto ci jāyanti.

7. Atṭhārasa pannarasa terasa dvādasā ti ca
Kammacittotukābhārajāni honti yathākkamaṃ.
Jāyamānādi-rūpānaṃ sabbhāvattā hi kevalaṃ
Lakkhaṇāni na jayanti kehi ci ti pakāsitam.

Ayam ettha rūpa-samuṭṭhāna-nayo.

8. Ekuppādā ekanirodhā ekanissaya saḥavuttino ekavīsati
rūpa-kalāpā nāma. Tattha jīvitam avinibbhoga-rūpaṃ ca
cakkhunā saha cakkhu-dasakaṃ ti pavuccati. Tathā sotādihi
saddhiṃ sota-dasakaṃ ghāṇa-dasakaṃ jivha-dasakaṃ kāya-
dasakaṃ itthibhāva-dasakaṃ pumbhāva-dasakaṃ vatthu-
dasakaṃ ceti yathākkamaṃ yojetabbam. Avinibbhoga-rūpaṃ
eva jīvitena saha jīvita-dasakaṃ ti pavuccati. Ime nava
kamma-samuṭṭhāna-kalāpā. Avinibbhoga-rūpaṃ pana sud-
dhatṭhakaṃ. Tad eva kāya-viññattiyā saha kāya-viññatti-
navakaṃ vaci-viññatti saddehi saha vaci-viññatti-dasakaṃ
lahutādihi saddhiṃ lahutādi-ekādasakaṃ kāya-viññatti-
lahutādi-dvādasakaṃ vaci-viññatti-sadda-lahutādi-terasakaṃ
ceti cha citta-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ sadda-
navakaṃ lahutād-ekādasakaṃ sadda-lahutādi-dvādasakaṃ ceti
ceti cattāro utu-samuṭṭhāna-kalāpā. Suddhatṭhakaṃ lahutād-
ekādasakaṃ ceti dve āhāra-samuṭṭhāna-kalāpā. Tattha
suddhatṭhakaṃ sadda-navakaṃ ceti dve utu-samuṭṭhāna-
kalāpā bahiddhā pi labbhanti. Avasesā pana sabbe pi
ajjhattikam eva.

9. Kammacittotukābhāra-samuṭṭhānā yathākkamaṃ
Nava cha caturo dveti kalāpā ekavīsati.
Kalāpānaṃ pariccheda-lakkhaṇattā vicakkhanā
Na kalāpaṃgam iccāhu ākāraṃ lakkhaṇāni ca.

Ayam ettha kalāpa-yojanā.

¹ S. *addā* va.

10. Sabbāni pi pan' etāni rūpāni kāmaloke yathārahaṃ anūnāni pavattiyam upalabbhanti. Paṭisandhiyam pana samsedajānaṃ ceva opapātikānaṃ ca cakkhu-sota-ghāna-jivhā-kāya-bhāva-vatthu-dasaka-samkhātāni satta-dasakāni pātu-bhavanti ukkattha-vasena. Omaka-vasena pana cakkhu-sota-ghāna-bhāva-dasakāni tadāci pi na labbhanti. Tasmā tesam vasena kalāpāni¹ veditabbā, gabbha-seyyaka-sattānam pana kāya-bhāva-vatthu-dasaka-samkhātāni tīni dasakāni pātu bhavanti. Tatthāpi bhāva-dasakam kadāci na labbhanti.² Tato param pavatti-kāle kamena cakkhu-dasakādīni ca pātu bhavanti. Icevaṃ paṭisandhim upādāya kamma-samuṭṭhānā dutiya-cittam upādāya citta-samuṭṭhānā tṛīti-kālam³ upādāya utu-samuṭṭhānā oḷā-pharaṇam upādāya āhāra-samuṭṭhānā ceti catu-samuṭṭhāna-rūpa-kalāpa-santati kāmaloke dīpa-jālā viya nadī-soto viya ca yāvatāyukam abbocchinnaṃ⁴ pavattati. Maraṇa-kāle pana cuti-cittopari sattarasa ma cittassa tṛīti-⁵ kālam upādāya kammaja-rūpāni⁵ na upajjanti. Puretaram upannāni ca kammaja-rūpāni⁵ cuti-citta-sama-kālam eva pavattitvā nirujjhanti. Tato param cittajāhāraja-rūpaṃ ca vocchijjati. Tato param utu-samuṭṭhāna-rūpa-paramparā yāva mata-kalevara⁶-samkhātā pavattanti.

11. Icevaṃ matasattānam punad eva⁷ bhavantare
Paṭisandhim upādāya tathārūpam pavattati.

12. Rūpaloke pana ghāna-jivhā-kāya-bhāva-dasakāni ca āhāraja-kalāpāni ca na labbhanti. Tasmā tesam paṭisandhi-kāle⁸ cakkhu-sota-vatthu-vasena tīni dasakāni jīvita-navakāni ceti cattāro labbhanti. Asañña-sattānam pana cakkhu-sota-vatthu-saddāni pi na labbhanti. Tathā sabbāni pi cittaja-rūpāni. Tasmā tesam paṭisandhi-kāle jīvita-navakam eva pavattiyaṃ ca sadda-vajjitam utu-samuṭṭhāna-rūpam atiricchati. Icevaṃ kāma-rupāsāññi-samkhātesu tīsu tṛīnesu paṭisandhi-pavatti-vasena duvidhā rūpa-pavatti veditabbā.

13. Atṭhaviṣati kāmesu honti tevīsa rūpisi
Sattaras' evāsāññīnam arūpe natthi kiñci pi.

¹ R. kalāpatāni. ² S. labbhanti. ³ R. tṛīti°. ⁴ R. abbho. ⁵ S. omits.
⁶ R. kalevara; S. kalebara. ⁷ S. puna dve. ⁸ S. kālo.

Saddo vikāro jaratā maraṇaṃ c' opapattiyaṃ
Na labbhanti pavatte tu na kiñci pi na labbhati.

Ayamettha rūpa-pavatti-khamo.

14. Nibbānaṃ pana lokuttara-saṃkhātāṃ catumagga-nā-
ṇena sacchikātabbaṃ magga-phalānaṃ ālambāna-bhūtaṃ
vāna-saṃkhātāya taṇhāya nikkhantattā nibbānaṃ ti¹ pa-
vuccati. Tad etaṃ sabhāvato ekavidham pi, sa-upādi-sesa²-
nibbāna-dhātu anupādisesa-nibbāna-dhātu ceti duvidham hoti
kāraṇa-pariyāyena. Tathā suññataṃ animittaṃ appaṇihitaṃ³
ceti tividham hoti ākāra-bhedena.

Padam accutam accantaṃ⁴ asaṃkhatam anuttaraṃ
Nibbānam iti bhāsanti vānamuttā mahesayo.
Iti cittaṃ cetasikaṃ rūpaṃ⁵ nibbānam iccapi
Paramatthaṃ pakāsanti catudhā va tathāgatā.

Iti abhidhammattha-saṃgahe rūpa-saṃgahe-vibhāgo nāma
chaṭṭho paricchedo.

¹ S. nibbānatti. ² S. upādisena. ³ S. appaṇihitaṃ. ⁴ S. accattaṃ. ⁵ S. rūpa,
and so nearly always.

VII. SAMUCCA-SAṄGAHA-VIBHAGA.

1. Dvâsattati-vidhâ vuttâ vatthudhammâ salakkhaṇâ
Tesam dâni yathâyogam pavakkhâmi samuccayam.

2. Akusala-saṃgaho missaka-saṃgaho bodhipakkhiya-saṃgaho sabba-saṃgaho ceti samuccaya-saṃgaho catubbidho veditabbo. Katham? Akusala-saṃgahe tâva cattâro âsavâ kâmâsavo bhavâsavo diṭṭhâsavo avijjâsavo, cattâro oghâ kâmogho bhavogho diṭṭhogho avijjogho, cattâro yogâ kâma-yogo bhava-yogo diṭṭhi-yogo avijjâ-yogo, cattâro ganthâ abhiijhâ kâyagantho vyâpâdo kâyagantho sîlabbata-parâmâso kâyagantho (idaṃ saccâbhiniveso kâyagantho), cattâro upâ-dânâ kâmupâdânam diṭṭhupâdânam sîlabbatupâdânam attavâdupâdânam, cha nîvaraṇâni kâma-chanda-nîvaraṇam vyâpâda-nîvaraṇam thîna-middha-nîvaraṇam uddhacca-kukkucca-nîvaraṇam vicikicchâ-nîvaraṇam avijjâ-nîvaraṇam, sattânusayâ kâmarâgânusayo bhavarâgânusayo paṭighâ-nusayo mânânusayo diṭṭhânusayo vicikicchânusayo avijjâ-nusayo, dasa saṃyojanâni kâmarâga-saṃyojanam rūparâga-saṃyoganam aruparâga-saṃyojanam paṭigha-saṃyojanam mâna-saṃyojanam diṭṭhi-saṃyojanam sîlabbata-parâmâsa-saṃyojanam vicikicchâ-saṃyojanam uddhacca-saṃyojanam avijjâ-saṃyojanam suddante, aparâni dasa saṃyojanâni kâmarâga-saṃyojanam bhavarâga-saṃyojanam paṭigha-saṃyojanam mâna-saṃyojanam diṭṭhi-saṃyojanam sîlabbata-parâmâsa-saṃyojanam vicikicchâ-saṃyojanam issâ-saṃyojanam macchhariya-saṃyojanam avijjâ-saṃyojanam abhidhamme, dasa kilesâ lobho doso moho mânô diṭṭhi vicikicchâ thînam uddhaccam ahirikaṃ anottappam. Âsavâdisu pan' ettha kâma-bhava-nâmena tabbatthukâ tanhâ adhippetâ. Sîlabbata-

parâmâro idam saccâbhiniveso attavâdupâdânañ ca tathâ pavattam diṭṭhigatam eva pavuccati.

3. Âsavoghâ ca yogâ ca tayo ganthâ ca vatthuto
Upâdânâ duve vuttâ aṭṭha nīvaraṇâ siyūṃ.
Chalevânusayâ honti nava saṃyojanâ matâ
Kilesâ dasa vuttoyaṃ navadhâ pâpa-saṃgaho.

4. Missaka-saṃgahe cha hetû lobho doso moho alobho adoso amoho, satta jhānaṃgāni vitakko vicâro pīti ekaggatâ somanassaṃ domanassaṃ upekkhâ, dvâdasa maggaṃgāni saṃmâ-diṭṭhi saṃmâ-saṃkappo saṃmâ-vâcâ saṃmâ-kammanto saṃmâ-âjīvo saṃmâ-vâyâmo saṃmâ-sati saṃmâ-samâdhi micchâ-diṭṭhi micchâ-saṃkappo micchâ-vâyâmo micchâ-samâdhi, bâvisat' indriyâni cakkhundriyaṃ sotindriyaṃ ghânindriyaṃ jivhindriyaṃ kâyaṃdriyaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ manindriyaṃ sukhindriyaṃ dukkhindriyaṃ somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ saddhindriyaṃ viriyindriyaṃ satindriyaṃ samâdhindriyaṃ paññindriyaṃ anaññâtāññassâmitindriyaṃ aññindriyaṃ aññâtāvindriyaṃ, nava balâni saddhâ-balaṃ viriya-balaṃ samâdhi-balaṃ paññâ-balaṃ hiri-balaṃ ottappa-balaṃ ahirika-balaṃ anottappa-balaṃ, cattâro adhipatī chandâpati cittâdhipati viriyâdhipati vīmaṃsâdhipati, cattâro âhârâ kabalīmkâro âhâro phasso dutiyo mano-saṃcetanâ tatiyâ viññâṇaṃ catutthaṃ. Indriyesu pan' ettha sotâpatti-maggaññaṃ aṇaṇñâtāññassâmitindriyaṃ, arahatta-phala-ññaṃ aññâtāvindriyaṃ, majjhe¹ cha ñaṇâni aññindriyâni ti pavuccanti, jīvitindriyaṃ ca rupârûpa-vasena duvidhaṃ hoti. Pañca-viññâṇesu jhānaṃgāni aviriyesu phalâni ahetukesu maggaṃgāni na labbhanti. Tathâ vicikicchâ citte ekaggatâ maggindriya-bala-bhāvaṃ² na gacchati, dvihetuka-tihetukajāvanesv eva yathâsambhavaṃ adhipati eko va labbhati.

5. Cha hetû pañca jhānaṃgâ maggaṃgâ nava vatthuto
Solasindriya-dhammâ ca bala-dhammâ naveritâ.
Cattârodhipatī vuttâ tathâhârâ ti sattadhâ
Kusalâdi-samâkiṇṇo vutto missaka-saṃgaho.

¹ S. magge. ² S. phala-bhavaṃ.

6. Bodhi-pakkhiya-samgahe cattāro satipaṭṭhānā kāyānupassanā-satipaṭṭhānaṃ vedanānupassanā-satipaṭṭhānaṃ cittānupassanā-satipaṭṭhānaṃ dhammānupassanā-satipaṭṭhānaṃ; cattāro sammappadhānā uppannānaṃ pāpakānaṃ pahānāya vāyāmo, anuppannānaṃ pāpakānaṃ anuppādāya vāyāmo, anuppannānaṃ kusalanāṃ uppādāya vāyāmo, uppannānaṃ kusalanāṃ bhīyyobbhāvāya vāyāmo; cattāro iddhi-pādā chandiddhi-pādo cittiddhi-pādo viriyiddhi-pādo vīmaṃsiddhi-pādo; pañc'indriyāni saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ; pañca balāni saddhā-balaṃ viriya-balaṃ sati-balaṃ samādhi-balaṃ paññā-balaṃ; satta bojjhaṃgā sati-sambojjhaṃgo dhamma-vicaya-sambojjhaṃgo viriya-sambojjhaṃgo pīti-sambojjhaṃgo passaddhi-sambojjhaṃgo samādhi-sambojjhaṃgo upekkhā-sambojjhaṃgo; aṭṭha maggaṃgāni sammā-diṭṭhi sammā-saṃkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ettha pana cattāro satipaṭṭhānā ti sammā-sati ekā va pavuccati, tathā cattāro sammappadhānā ti ca sammā-vāyāmo.

7. Chando cittaṃ upekkhā ca saddhā-passaddhi-pītiyo
Sammā-diṭṭhi saṃkappo vāyāmo viratittayaṃ
Sammā-sati samādhi ti cuddasete svabhāvato
Satta-tiṃsa-pabbhedena sattadhā tattha saṃgaho.
Saṃkappa-passaddhi ca pītupekkhā
Chando ca cittaṃ viratittayaṃ ca
Naveha ṭhānā viriyaṃ navatṭha
Sati samādhi catu pañca paññā
Saddhā duṭṭhānuttama-satta-tiṃsa
Dhammānaṃ eso pavaro vibhāgo.
Sabbe lokuttare honti nava saṃkappa-pītiyo
Lokiye pi yathāyogaṃ chabbisuddhi pavattiyāṃ.

8. Sabba-samgahe pañca khandhā rūpa-kkhandho vedanā-kkhandho saññā-kkhandho saṃkhāra-kkhandho viññāṇa-kkhandho, pañc' upādāna-kkhandā rūpupādāna-kkhandho

¹ S. samādhi catu; R. samādhicatu.

vedanupādāna-kkhandho saññupādāna-kkhandho saṃkhārurupādāna-kkhandho viññānupādānakkhandho, dvādas' āyatanāni cakkhāyatanam sotāyatanam ghāṇāyatanam jivhāyatanam kāyāyatanam manāyatanam rūpāyatanam saddhāyatanam gandhāyatanam rasāyatanam potṭhabbāyatanam dhammāyatanam, atṭhārasa dhātuyo cakkhu-dhātu sota-dhātu ghāṇa-dhātu jivhā-dhātu kāya-dhātu rūpa-dhātu sadda-dhātu gandha-dhātu rasa-dhātu potṭhabba-dhātu cakkhu-viññāna-dhātu sota-viññāna-dhātu ghāṇa-viññāna-dhātu jivhā-viññāna-dhātu kāya-viññāna-dhātu mano-dhātu mano-viññāna-dhātu dhamma-dhātu, cattāri ariya-saccāni dukkham ariya-saccam dukkha-samudayo ariya-saccam dukkha-nirodho ariya-saccam dukkha-nirodho-gāminī paṭipadā ariya-saccam. Ettha pana cetasika-sukhuma-rūpa-nibbāna-vasena ekūnasattati dhammā dhammāyatana-dhamma-dhātū ti saṃkham gacchanti, manāyatanam eva satta-viññāna-dhātu-vasena bhijjati.

9. Rupaṇ ca vedanā saññā sesa-cetasikā tathā
 Viññānam iti pañcete pañcakkhandhā ti bhāsita.
 Pañcupādānakkhandhā ti tathā tebhūmakā matā
 Bhedābhāvena nibbānam khandha-saṃgaha-nissatam
 Dvārālambaṇa-bhedena bhavant' āyatanāni ca
 Dvārālamba-taduppanna-pariyāyena dhātuyo.
 Dukkham tebhūmakam vaṭṭam taṇhā-samudayo bhava
 Nirodho nāma nibbānam maggo lokuttano mato.
 Magga-yuttā phalā¹ ceva catu-sacca-vinissatā²
 Iti pañca pabbhedena pavutto sabba-saṃgaho.

Iti abhidhammattha-saṃgahe samucca-saṃgaha-
 vibhāgo nāma sattamo paricchedo.

¹ S. balā. ² S. vinissatā.

VIII. PACCAYA-SAṄGAHA-VIBHAGA.

1. Yesaṃ saṃkhata-dhammānaṃ ye dhammā paccayā yathā
Taṃ vibhāgam ihedāni pavakkhāmi yathārahaṃ.

2. Paṭicca-samuppāda-nayo paṭṭhāna-nayo ceti paccaya-saṃgaho duvidho veditabbo. Tattha tabbhāvabhāvē bhāvā-kāra-mattopalakkhito paṭicca-samuppāda-nayo, paṭṭhāna-nayo pana āhacca-paccaya-tṭhitim ārabha pavuccati, ubhayaṃ pana vomissitvā papañcanti ācariyā. Tattha avijjā-paccayā saṃkhārā saṃkhāra-paccayā viññāṇaṃ viññāṇa-paccayā nāma-rūpaṃ nāma-rūpa-paccayā salāyatanam salāyatana-paccayā phasso phassa-paccayā vedanā vedanā-paccayā taṇhā taṇhā-paccayā upādānaṃ upādāna-paccayā bhavo bhava-paccayā jāti jāti-paccayā jarā-maraṇaṃ¹ soka-parideva-dukkha-domanassupāyāsā sambhavanti. Evam etassa kevalassa dukka-kkhandassa samudayo hoti ti ayam ettha paṭicca-samuppāda-nayo.

3. Tattha tayo addhā dvādasamgāni vīsatakkārā ti-sandhi catu-saṃkhepā tiṇi vaṭṭāni dve mūlāni ca veditabbāni. Kathaṃ? avijjā saṃkhārā atīto addhā jāti-jarā-maraṇam anāgato addhā majjhe aṭṭha paccuppanno addhā ti tayo addhā. Avijjā saṃkhārā viññāṇaṃ nāma-rūpaṃ salāyatanam phasso vedanā taṇhā upādānaṃ bhavo jāti jarā-maraṇam ti dvādas' anagāni. Sokādi-vacanaṃ pan' ettha nissanda-phala-nidassanaṃ, avijjā-saṃkhāra-ggahaṇena panettha taṇhupādāna-bhavā pi gahitā bhavanti. Tathā taṇhupādāna-bhava-ggahaṇena ca avijjā-saṃkhārā-jāti-jarā-maraṇa-ggahaṇena ca viññāṇādi-phala-pañcakam eva gahitan ti katvā :—

4. Atīte hetavo pañca idāni phala-pañcakam
Idāni hetavo pañca āyatim phala-pañcakan ti.

¹ S. jarāraṇaṃ ; R. jayāmaraṇaṃ.

5. Viśatākārā ti-sandhi catu-saṃkhepā ca bhavanti. Avijjā taṇhupādānā ca kilesa-vaṭṭaṃ, kamma-bhava-saṃkhāto bhavetakadeso saṃkhārā ca kamma-vaṭṭaṃ, upapatti-bhava-saṃkhāto bhavetakadeso avasesā ca vipāka-vaṭṭaṃ ti tīṇi vaṭṭāni, avijjā-taṇhā-vasena dve mûlāni ca veditabbāni.

6. Tesam eva ca mûlāṃ nirodhena nirujjhati
Jarā-maraṇaṃ uñchāya¹ pīlītānaṃ abhinhaso
Āsavānaṃ samuppādā avijjā ca pavattati.
Vaṭṭaṃ ābandhaṃ iccevaṃ tebhūmakma anādikam
Paṭicca-samuppādo ti paṭṭhapesi mahāmuni.

7. Hetu - paccayo ārammaṇa - paccayo adhipati - paccayo anantara - paccayo samanantara - paccayo saha-jāta - paccayo aññamañña - paccayo nissaya - paccayo upanissaya - paccayo purejāta - paccayo pacchājāta - paccayo āsevana - paccayo kamma - paccayo vipāka - paccayo āhāra - paccayo indriya - paccayo jhāna - paccayo magga - paccayo sampayutta - paccayo vippayutta - paccayo atthi - paccayo natthi - paccayo vigata - paccayo avigata - paccayo ti ayam ettha paṭṭhāna-nayo.

8. Chadhā nāmaṃ tu nāmaṃ pañcadhā nāma-rūpinaṃ
Ekadhā puna rūpaṃ rūpaṃ nāmaṃ c' ekadhā
Paññatti-nāma-rūpāni nāmaṃ duvidhā dvayaṃ
Dvayassa navadhā ceti chabbidhā paccayā. Kathaṃ?

9. Anantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ² citta-cetasikānaṃ dhammānaṃ anantara-samanantara-natthi-vigata-vasena, purimāni javanāni pacchimānaṃ javanānaṃ āsevana-vasena ca, saha-jātā citta-cetasikā dhammā aññamaññaṃ sampayutta-vaseneti ca chadhā nāmaṃ nāmaṃ nāmaṃ paccayo hoti. Hetu-jhānaṃ maggaṃ saha-jātānaṃ nāma-rūpānaṃ hetādi-vasena, saha-jātā cetanā saha-jātānaṃ nāma-rūpānaṃ, nānā-khaṇikā cetanā kammābhini-bbattānaṃ nāma-rūpānaṃ kamma-vasena, vipāka-kkhandā aññamaññaṃ saha-jātānaṃ rūpānaṃ vipāka-vaseneti ca pañcadhā nāmaṃ nāma-rūpānaṃ paccayo hoti. Pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vaseneti

¹ S. ucchāya. ² R. paṭhuppannānaṃ.

ekadhā va nāmaṃ rūpassa paccayo hoti. Cha vatthūni pavattiyam sattannam viññāna-dhātūnam pañcālambaṇāni ca pañca viññāna-vīthiyo purejāta-vaseneti ekadhā va rūpaṃ nānassa paccayo hoti. Ārammaṇa-vasena upanissaya-vaseneti ca duvidhā paññatti-nāma-rūpāni nāmass'eva paccayā honti. Tattha rūpādi-vasena chabbidham hoti ārammaṇam, upanissayo pana tividho hoti ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ceti. Tattha ālambaṇam eva garu-kataṃ ālambaṇūpanissayo, anantara-niruddhā citta-cetasikā dhammā anantarūpanissayo, rāgādayo pana dhammā saddhādayo ca sukham dukkham puggalo bhojanam utu senāsanaṃ ca yathārahaṃ ajjhataṇṇi ca bahiddhā ca kusalādi-dhammānaṃ kammaṃ vipākānanti ca bahudhā hoti pakatūpanissayo.

10. Adhipati - saha-jāta-aññamañña - nissay - āhār - indriya vippayutta-atthi-avigata-vaseneti yathārahaṃ navadhā nāma-rūpāni nāma-rūpānam paccayā bhavanti. Tattha garu-kataṃ ālambaṇam ālambaṇādhipati-vasena nāmānaṃ saha-jātādhipati catubbidho pi saha-jāta-vasena saha-jātānaṃ nāma-rūpānaṃ ti ca duvidho hoti adhipati - paccayo. Citta-cetasikā dhammā aññamaññaṃ saha-jāta-rūpānaṃ ca mahābhūtā aññamaññaṃ upādā-rūpānaṃ ca paṭisandhi-kkhaṇe vatthu-vipākā aññamaññaṃ ti ca tividho hoti saha-jāta-paccayo. Citta-cetasikā dhammā aññamaññaṃ mahābhūtā aññamaññaṃ paṭisandhi-kkhaṇe vatthu-vipākā aññamaññaṃ ti ca tividho hoti aññamañña-paccayo. Citta-cetasikā dhammā aññamaññaṃ saha-jāta-rūpānaṃ ca mahābhūtā aññamaññaṃ upādā-rūpānaṃ ca cha vatthūni sattannam viññāna-dhātūnaṃ ti ca tividho hoti nissaya-paccayo. Kabaḷimkāro āhāro imassa kāyassa, arūpino āhārā saha-jātānaṃ nāma-rūpānaṃ ti ca duvidho hoti āhāra-paccayo. Pañca pasādā pañcannaṃ viññānaṃ, rūpajīvitindriyaṃ upādinna-rūpānaṃ, arūpino indriyā saha-jātānaṃ nāma-rūpānaṃ ti ca tividho hoti indriya-paccayo. Okkanti-kkhaṇe vatthu-vipākānaṃ, citta-cetasikā dhammā saha-jāta-rūpānaṃ saha-jāta-vasena, pacchājāta citta-cetasikā dhammā purejātassa imassa kāyassa pacchājāta-vasena, chavatthūni pavattiyam sattannam viññāna-dhātūnam purejāta-vaseneti ca tividho hoti vippayutta-paccayo.

11. Sahajātaṃ purejātaṃ pacchājātañ ca sabbathā
Kabalimkāro āhāro rūpa-jīvitam iccayam.

12. Pañcavidho hoti atthi-paccayo avigata-paccayo ca.
Ālambaṇūpanissaya-kammatthi-paccayesu ca sabbesu paccayā
samodhānaṃ gacchanti. Sahajāta-rūpaṇ ti panettha sabbathā
pi pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā rūpā-
nañ ca vasena duvidhaṃ hoti ti veditabbam.

13. Iti tekālikā dhammā kālamuttā ca sambhavā
Ajjhattañ ca bahiddhā ca saṃkhatāsaṃkhatā tathā
Paññatti-nāma-rūpānaṃ vasena tividhā ṭhitā,
Paccayā nāma paṭṭhāne catuvisati sabbathā.

14. Tattha rūpa-dhammā rūpa-kkhandho va, citta-ce-
tasika-saṃkhâtā cattāro arūpino-kkhandhā nibbānañ ceti
pañca vidham pi arūpaṇ ti ca nāmaṇ ti ca pavuccati. Tato
avasesā paññatti pana paññāpiyattā paññatti-paññāpanato
paññattī ti ca duvidhā hoti. Kathaṃ? Taṃ taṃ bhūta-
vipariṇāmākāram upādāya tathā tathā paññattā bhūmi-
pabbatādikā, sambhāra-sannivesākāram upādāya geha-
ratha-sakatādikā, khandha-pañcakam upādāya purisa-
puggalādikā, candāvattanādikam upādāya disākālādikā,
asamphuṭṭhākāram upādāya kūpa-guhādikā, taṃ taṃ
bhūta-nimittaṃ bhāvanā-visesañ ca upādāya kasiṇa-nimittā-
dikā ceti, evamādi-pabbhedā pana paramatthato avijjamānā pi
atthacchâyākārena cittuppādānaṃ ālambaṇa-bhūtā, taṃ taṃ
upādāya upanidhāya kāraṇaṃ katvā tathā tathā parikkappiya-
mānā saṃkhâyati samaññâyati voharîyati paññāpiyattīti pañ-
ñattī ti pavuccati. Ayaṃ paññatti paññāpiyattā paññatti
nāma. Paññāpanato paññatti pana nāma-nāma-kammādinā
nāmena paridīpitā. Sāvijjamāna-paññatti avijjamāna-pañ-
ñatti vijjamānena avijjamāna-paññatti avijjamānena vijja-
māna-paññatti vijjamānena vijjamāna-paññatti avijjamānena
avijjamāna-paññatti ceti chabbidhā hoti. Tattha yadā pana
paramatthato vijjamānaṃ rūpa-vedanādīṃ etāya paññāpentī
tadāyaṃ vijjamāna-paññattī ti, yadā pana paramatthato
avijjamānaṃ bhūmi-pabbatādīṃ etāya paññāpentī tadāyaṃ
avijjamāna-paññattī ti pavuccati, ubhinnaṃ pana vomissaka-

vasena sesâ yathâkkamaṃ chaḷâbhiñña ¹ itthi-saddo cakkhu-
viññânaṃ rāja-putto ti ca veditabbâ.

15. Vacīghosânusârena sotaviññâṇavîthiyo
Pavattânantaruppannamanodvârassa gocarâ
Atthâyassânusârena viññâyanti tato param
Sâyaṃ paññatti viññeyyâ ² lokasaṃketanimmitâ.

Iti abhidhammattha-saṃgahe paccaya-saṃgaha-vibhâgo nâma
atṭhamo paricchedo.

¹ R. S. abhiñño.

² R. viññeyyâ.

IX. KAMMATTHĀNA-SAṄGAHA-VIBHĀGA.

1. Samathavipassanānaṃ¹ bhāvanānaṃ ito param

Kammatthānaṃ pavakkhāmi duvidham pi yathākkamaṃ.

2. Tattha samatha-saṃgahe tāva dasa kaṣiṇāni dasa asubbhā dasa anussatiyo catasso appamaññāyo ekā saññā ekaṃ vavatthānaṃ cattāro āruppā ceti sattavidhena samatha-kammatthāna-saṃgaho, rāga-caritā dosa-caritā moha-caritā saddhā-caritā buddhi-caritā vitakka-caritā ceti chabbidhena carita-saṃgaho, parikamma-bhāvanā upacāra-bhāvanā appanā-bhāvanā ceti tisso bhāvanā, parikamma-nimittaṃ uggaha-nimittaṃ paṭi-bhāga-nimittaṃ ceti tiṇi nimittāni ca veditabbāni. Kathaṃ? paṭhavi-kaṣiṇaṃ āpo-kaṣiṇaṃ tejo-kaṣiṇaṃ vāyo-kaṣiṇaṃ nīla-kaṣiṇaṃ pīta-kaṣiṇaṃ lohita-kaṣiṇaṃ odāta-kaṣiṇaṃ ākāsa-kaṣiṇaṃ āloka-kaṣiṇaṃ ceti imāni dasa-kaṣiṇāni nāma. Uddhumātakaṃ vinīlakaṃ vipubbakaṃ vicchiddakaṃ vikkhāyitakaṃ² vikkhittakaṃ hatavikkitakaṃ³ lohitakaṃ puḷavakaṃ⁴ atṭhikaṃ ceti ime dasa asubbhā nāma. Buddhānussati dhammānussati saṃghānussati silānussati cāgānussati devatānussati upasamānussati maraṇānussati kāyagatā sati ānāpāna-sati ceti imā dasa anussatiyo nāma. Mettā karuṇā muditā upekkhā ceti imā catasso appamaññāyo nāma ; brahmavihāro ti ca pavuccati. Āhāre paṭikkūla-saññā ekā saññā nāma. Catu-dhātu-vavatthānaṃ ekaṃ vavatthānaṃ nāma. Ākāsa-nañcāyatanādayo cattāro āruppā nāma. Iti sabbathā pi samatha-niddese cattālīsa kammatthānāni bhavanti. Caritāsu pana dasa asubbhā kāyagatā sati saṃkhātā koṭṭhāsa-bhāvanā ca rāgacaritassa sappāyā, catasso appamaññāyo nīlādini ca cattāri kaṣiṇāni dosacaritassa, ānāpānaṃ moha-caritassa

¹ R. samathabbipassanānaṃ.

³ S. hana°.

² S. vikkhāyinaṃ.

⁴ R. puḷavakaṃ.

vitakka-caritassa ca, buddhānussati-ādayo cha saddhā-caritassa, maraṇa¹-vupasamā-saññā-vavatthānāni buddhi-caritassa, sesāni pana sabbāni pi kammatthānāni sabbesam pi sappāyāni, tatthāpi kasinesu puthulaṃ moha-caritassa, khuddakaṃ vitakka-caritass' eva.

Ayam ettha sappāya-bhedo.

3. Bhāvanāsu pana sabbatthāpi parikamma-bhāvanā labbhat' eva. Buddhānussati-ādīsu aṭṭhasu saññā-vavatthānesu cāti dasasu kammatthānesu upacāra-bhāvanā va sampajjati, natthi appanā. Sesesu pana sama-ttimsa kammatthānesu appanā-bhāvanā pi sampajjati. Tattha pi dasa kaṣiṇāni ānāpānaṃ' ca pañcaka-jjhānikā, dasa asubbhā kāyagatā sati ca paṭhamajjhānikā, mettādayo tayo catuttha-jjhānikā, upekkhā pañcama-jjhānikā ti² chabbāsati rūpāvacara-jhānikāni kammatthānāni, cattāro pana āruppā āruppa-jhānikā.

Ayam ettha bhāvanā-bhedo.

4. Nimittesu pana parikamma-nimittam ugghaha-nimittāni ca sabbatthāpi yathārahaṃ pariyāyena labbhanti' eva. Paṭibhāga-nimittam pana kaṣiṇāsubha-kotṭhāsa-ānāpāneseva labbhati. Tattha hi paṭibhāga-nimittam ārabha upacāra-samādhi appanā-samādhi ca pavattanti. Kathaṃ? ādikammikassa hi paṭhavi-maṇḍalādisu nimittam uggaṇhantassa tamālambaṇam parikamma-nimittam ti pavuccati, sā ca bhāvanā parikamma³-bhāvanā nāma. Yadā pana tam nimittam cittaena samuggahitam hoti, cakkhunā passantass'⁴ eva mano-dvārassa āpātham āgatam, tadā tam eva⁵ ālambaṇam ugghaha-nimittam nāma, sā ca bhāvanā samādhīyati. Tathā samāhitassa pan' etassa tato param tasmim ugghaha-nimitte parikamma-samādhinā bhāvanam anuyuñjantassa yadā tappaṭibhāgaṃ vatthu-dhamma-vimuccitam paññatti-samkhātāṃ bhāvanāmayam ālambaṇam citte sannisinnam⁶ samappitam hoti, tadā tam paṭibhāga-nimittam samuppannaṃ ti pavuccati. Tato paṭṭhāya paṭibandha-vippahinā kāmāvacara-samādhisamkhātā upacāra-bhāvanā nippaṇṇā nāma hoti. Tato param tam eva paṭibhāga-nimittam upacāra-samādhinā

¹ R. maraṇā. ² S. ni. ³ R. parisamma. ⁴ S. passantass'. ⁵ S. evam. ⁶ S. sannisinnam; R. sannisannam.

samāsevantassa rūpāvacara-paṭhama-jjhānam appeti. Tato param tam eva paṭhama-jjhānam āvajjanam samāpajjanam adhiṭṭhānam vutṭhānam paccavekkhaṇā ceti imāni pañcahi vasitāhi vasibhūtam katvā vitakkādīkam olārikamgam pahānāya vicārādi¹-sukhumamguppattiyā padahato yathākkamam dutiya-jjhānādayo yathāraham appenti. Icevamaṃ paṭhavi-kasīnādisu dvāvāsa kammaṭṭhānesu paṭibhāga-nimittam uplabbhanti, avasesesu pana appamaññā satta paññattiyam pavattanti. Ākāsa-vajjita-kasīnesu pana yaṃkiñci kasīnam ugghāṭetvā laddham ākāsam ananta-vasena parikammaṃ karontassa paṭhamārupam appeti. Tam eva paṭhamāruppa-viññānam ananta-vasena parikammaṃ karontassa dutiyārupam appeti. Tam eva paṭhamāruppa-viññānaṃ bhāvam pana natthi kiñcīti parikammaṃ karontassa tatiyārupam appeti. Tatiyārupam santam etaṃ pañitam-etan ti parikammaṃ karontassa catutthārupam appeti. Avasesesu ca dasasu kammaṭṭhānesu buddha-guṇādīkam ālambanam ārabha parikammaṃ katvā tasmim nimitte sādhuṃ uggahite tatth' eva parikammaṃ ca samādhīyati, upacāro ca sampajjati. Abhiññā-vasena pavattamānam pana rūpāvacara-pañcama-jjhānam abhiññā-pādaka-pañcama-jjhāna vutṭha-hitvā adhiṭṭheyyādīkam āvajjetvā parikammaṃ karontassa rūpādisu ālambānesu yathāraham appeti. Abhiññā ca nāma

5. Iddhi-vidhā² dibba-sotaṃ para-citta-vijānanā
Pubbe-nivāsānussati dibba-cakkhūti pañcadhā.

Ayam ettha gocara-bhedo niṭṭhito ca samatha-kammaṭṭhāna-nayo.

6. Vipassanā-kammaṭṭhāne pana sīla-visuddhi citta-visuddhi diṭṭhi-visuddhi kaṃkhāvitarāṇa-visuddhi maggā-magga-ñāṇa-dassana-visuddhi paṭipadā-ñāṇa-dassana-visuddhi ñāṇa-dassana-visuddhi ceti satta-vidhena visuddhi-saṃgaho. Anicca-lakkhaṇam dukkha-lakkhaṇam anatta-lakkhaṇaṃ ceti tīṇi-lakkhaṇāni, aniccānupassanā dukkhānupassanā anattānupassanā ceti tisso anupassanā, sammāsana-ñāṇam udayabbaya-

¹ S. vicārādi°. ² R. S. vidham.

ñāṇaṃ bhavaṃga-ñāṇaṃ bhaya-ñāṇaṃ ādīnava-ñāṇaṃ nibbidā-ñāṇaṃ muccitu-kamyatā-ñāṇaṃ paṭisaṃkhā-ñāṇaṃ saṃkhārupekkhā-ñāṇaṃ anuloma-ñāṇaṃ ceti dasa vipassanā-ñāṇāni; suññato vimokkho animitto vimokkho appaṇihito vimokkho ceti tayo vimokkhā;¹ suññatānupassanā animittānupassanā appaṇihitānupassanā ceti tīni vimokkha-mukhāni ca veditabbāni. Kathaṃ? pātimokkha-saṃvara-sīlaṃ indriya-saṃvara-sīlaṃ ājīva-pārisuddhi-sīlaṃ paccaya-sannissita-sīlaṃ ceti catu - pārisuddhi-sīlaṃ sīla-visuddhi nāma. Upacāra-samādhī appanā-samādhī ceti duvidho pi samādhī-citta-visuddhi nāma. Lakkhaṇa-rasa-paccupaṭṭhāna-vasena nāma-rūpa-pariggaho diṭṭhi-visuddhi nāma. Tesam eva nāma-rūpānaṃ paccaya-pariggaho kaṃkhāvitaraṇa-visuddhi-nāma. Tato paraṃ pana tathā pariggahitesu sapaccayesu tebhūmaka-saṃkhāresu atitādi-bhēdābhīnesu² khandhādi-nayam ārabha kalāpa-vasena saṃkhipitvā aniccaṃ khayatṭhena, dukkhaṃ bhayatṭhena, anattā asāratṭhenāti addhāna-vasena santati-vasena khaṇa-vasena vā sammasaṇa-ñāṇena lakkhaṇa-ttayaṃ sammasantassa, tesveva paccaya-vasena khaṇa-vasena ca udayabbaya-ñāṇena udayabbayaṃ samanupassantassa ca.

7. Obhāso pīti passaddhi adhimokkho ca paggaḥo
Sukhaṃ ñāṇaṃ upaṭṭhānam upekkhā ca nikanti ceti.

8. Obhāsādi-vipassan-upakkilesa-paribandha-pariggaha-vasena maggāmagga-lakkhaṇa-vavatthānaṃ maggāmagga-ñāṇa-dassana-visuddhi nāma. Tathā paribandha-vimuttassā pana tassa udayabbaya-ñāṇato paṭṭhāya yāvānulomā ti lakkhaṇaṃ vipassanā-paramparāya paṭipajjantassa nava vipassanā - ñāṇāni paṭipadā-ñāṇa-dassana-visuddhi nāma. Tass' evaṃ paṭipajjantassa pana vipassanā-paripākam āgamma idāni appanā uppajjissatī ti bhavaṃgaṃ vocchinditvā uppannaṃ³ mano-dvārāvajjanānantaraṃ dve tīni vipassanā-cittāni yaṃkiñci aniccādi-lakkhaṇaṃ ārabha parikkammopacārānulo-ma-nāmena pavattanti. Yā⁴ sikhāppattā sānulomā saṃkhā-rūpekkhā vuṭṭhāna-gāmini vipassanā ti ca pavuccati. Tato paraṃ gotrabhu-cittaṃ nibbānaṃ ālambitvā puthujjana-

¹ R. S. vimokkho.

² S. °bhīnnasu.

³ S. uppanna.

⁴ S. sā.

gottam abhibhavantaṃ ariya-gottam abhisambhontaṃ ca pavattati. Tassānantaram eva maggo dukkha-saccaṃ parijānanto samudaya-saccaṃ pajahanto nirodha-saccaṃ sacchikaronto magga-saccaṃ bhāvanā-vasena appanā-vīthim otarati. Tato paraṃ dve tīni phala-cittāni pavattitvā bhavaṃga-pāto va hoti, puna bhavaṃgaṃ vocchinditvā paccavekkhaṇa-nāṇāni pavattanti.

9. Maggaṃ phalaṃ ca nibbānaṃ paccavekkhati paṇḍito
Hīne kilese¹ sese ca paccavekkhati vā navā.
Chabbisuddhi kamen' evaṃ bhāvetabbo catubbidho
Nāṇa-dassana-visuddhi nāma maggo pavuccati.

Ayam ettha visuddhi-bhedo.

10. Tattha anattānupassanā attābhinivesaṃ muñcanti suññatānupassanā nāma vimokkhamukhaṃ hoti, aniccānupassanā vipallāsa-nimittaṃ muñcanti animittānupassanā nāma, dukkhānupassanā taṇhā-panidhiṃ muñcanti appanihitānupassanā nāma. Tasmā yadi vutthāna-gāminī vipassanā anattato vipassati suññato vimokkho nāma hoti maggo, yadi aniccato vipassati animitto vimokkho nāma, yadi dukkhato vipassati appanihito vimokkho nāmāti maggo vipassanā-gamana-vasena tīni nāmāni labhati. Tathā phalaṃ ca maggāgamana-vasena magga-vīthiyaṃ. Phala-samāpatti-vīthiyaṃ pana yathā-vutta-nayena vipassantānaṃ yathā sakāṃ phalam uppajjamānaṃ pi vipassanā-gamana-vasen' eva suññatādi-vimokkho ti ca vuccati. Ālambaṇa-vasena pana sarasa-vasena ca nāma-ttayaṃ sabbattha sabbesaṃ pi samam eva ca.

Ayam ettha vimokkha-bhedo.

11. Ettha pana sotāpatti-maggaṃ bhāvetvā diṭṭhi-vicikicchā-pahānena pahīnāpāya-gamaṇo sattakkhattu paramo sotāpanno nāma hoti. Sakadāgāmi-maggaṃ bhāvetvā rāga-dosa-mohānaṃ tanukarattā sakadāgāmi nāma hoti, sakid eva imaṃ lokaṃ āgantvā. Anāgāmi-maggaṃ bhāvetvā kāmā-rāga-vyāpādānaṃ anavasesa-pahānena anāgāmi nāma hoti, anāgantvā itthattaṃ. Arahatta-maggaṃ bhāvetvā anavasesa-

¹ S. kilesa.

kilesa-pahānena arahā nāma hoti, khīṇāsavo loke agga-dakkhiṇeyyo.

Ayam ettha puggala-bhedo.

12. Phala-samāpattiyo pan' ettha sabbesam pi, yathā-saka-phala-vasena sādharmaṇā va. Nirodha-samāpatti samāpajjanam pana anāgāmīnaṃ ceva arahantānaṃ ca labbhati. Tattha yathākkamaṃ paṭhama-jjhānādi-mahaggata-samāpattiṃ samāpajjitvā vutṭhāya, tattha-gate samkhāra-dhamme tattha tattheva vipassanto yāva ākiñcaṇṇāyatanaṃ gantvā, tato paraṃ adhiṭṭhēyyādikaṃ pubbakiccaṃ katvā nevasaṇṇānāsaṇṇāyatanaṃ samāpajjati, tassa dvinnam appanā-javanānam parato vocchindati citta-santati. Tato nirodha-samāpanno nāma hoti. Vutṭhāna-kāle pana anāgāmino anāgāmi-phala-cittaṃ arahato arahatta-phala-cittaṃ ekavāram eva pavattitvā bhavaṃga-pāto hoti, tato paraṃ paccavekkhaṇaṃ pavattati.

Ayam ettha samāpatti-bhedo.¹

13. Bhāvetabbaṃ pan' iccevaṃ bhāvanā-dvayaṃ uttamaṃ Paṭipattirasassādaṃ patthayantena sāsane.

Iti abhidhammattha-saṅgahe kammaṭṭhāna-saṅgaha-vibhāgo
nāma navamo paricchedo.

Abhidhammattha-saṅgahaṃ niṭṭhitam.

¹ S. ends here.

ABSTRACT OF CONTENTS.

V. CITTĀ-SAṄGAHA.

- 12 Akusala-cittāni, I. 2.
 18 Ahetuka „ I. 4.
 24 Sahetuka „ I. 6.
 15 Rūpāvacara-cittāni, I. 8.
 12 Arūpāvacara „ I. 10.
 8 Lokuttara I. 12.
 20 Magga, I. 14 } = 40 Lokuttara, I. 14.
 20 Phala, I. 14 }

VI. CETASIKĀ-SAṄGAHA.

- 7 Sabba-citta-sādhāraṇā } = 13 Añña-samānā, II. 2.
 6 Pakiṇṇakā }
 14 Akusālā, II. 2.
 21 Sobhana-sādhāraṇā } = 25 Sobhanā, II. 2.
 4 Sobhanā }
 3 Viratiyo, II. 2.

The rest of the chapter treats of the relation of the above one to another and to the former 129.

VII. PAKIṆṆAKA-SAṄGAHA.

1. Vedanā (III. 2. 3.)
 4 Somanassa-sahagata-lobha-mūlāni } 18 Kamāvacara-somanassa-saha-
 12 Kāmāvacara-sobhanāni } gatāni.
 2 Sukha-santīraṇa-hasanāni }
 44 Mahagatta-lokuttara-cittāni.
 2. Hetu (III. 4. 5).
 18 Ahetuka-cittāni } 99 Cittāni.
 71 Sahetuka „ }
 2 Eka-hetuka „ } = 71 Sahetuka-cittāni.
 22 Dvi-hetuka „ }
 47 Ti-hetuka „ }
 3. Kicca (III. 6.)
 14 Kiccāni.
 10 „
 21 Paṭisaṇḍhi-bhavaṅga-cuti-kiccāni.
 2 Āvajjana-kiccāni.
 3 Santīraṇa „
 11 Tadārammaṇa „

4. Dvāra (III. 8.)

Enumeration of thoughts according to the six doors (*i.e.* the five senses and the mind).

5. Ārammaṇa (III. 10.)

Relation of thoughts to the six Ārammaṇ - (objects) of the six Dvārāni.

6. Vatthu (III. 12.)

Relation of thoughts to the six Vatthus (organs or bases of sense).

IV. VĪTHI-SAṄGAHA.

- | | | | |
|---|--|---|--------------------|
| 6 | Vatthūni | } | 6 sixes, IV. 2. 3. |
| 6 | Dvārāni | | |
| 6 | Ālambanāni | | |
| 6 | Viññānāni | | |
| 6 | Vithiyo | | |
| 6 | Visaya-pavatti | | |
| | Pañca-dvāre vīthi-citta-pavatti-nayo, IV. 4. | | |
| | Paritta-javana-nayo, IV. 6. | | |
| | Mano-dvāre vīthi-citta-pavatti-nayo, IV. 8. | | |
| | Tadālabhāna-niyamo, IV. 10. | | |
| | Javana-nayo, IV. 12. | | |
| | Puggala-bhedo, IV. 14. | | |
| | Bhūmi-vibhāgo, IV. 16. | | |

V. VĪTHI-MUTTA-SAṄGAHA.

- 4 Bhūmiyo, V. 1-3.
 4 Paṭisandhiyo, V. 4-7.
 4 Kammāni, V. 8-11.
 4 Maraṇupattattiyo, V. 12-16.

VI. RŪPA-SAṄGAHA.

- Rūpa-samuddeso, VI. 1-3.
 Rūpa-vibhāgo, 4, 5.
 Rūpa-samuṭṭhāna-nayo, 5, 6.
 Kalpa-yojanā, 8, 9.
 Rūpa-pavatti-kkamo, 10-13.
 Nibbānam, 14, 15.

VII. SAMUCCA-SAṄGAHA.

- Akusala-saṅgaha, VII. 1-3.
 Missaka „ 4, 5.
 Bodhi-pakkhiya „ 6, 7.
 Sabba „ 8, 9.

VIII. PACCAYA-SAṄGAHA.

- | | | |
|----|-----------------------|---|
| | Paticca-samuppāda, 2. | |
| 3 | Addhā, 3, 4 | } |
| 12 | Aṅgāni „ | |
| 20 | Ākārā | |
| 3 | Sandhi | |
| 4 | Sankhepā | |
| 3 | Vatṭāni | |
| 2 | Mūlāni „ | } |
| | Patṭhāna-nayo, 7. | |
| | Paccayo, 8, 13. | |
| | Paññatti, 14, 15. | |
- Paticca-samuppāda-nayo (1-6).

IX. KAMMATTHĀNA-SAṄGAHA.

- Sappāya-bhedo, 2.
 Bhāvanā-bhedo, 3.
 Gocara-bhedo, 4, 5.
 Visuddhi-bhedo, 6-9.
 Vimokkha-bhedo, 10.
 Puggala-bhedo, 11.
 Samāpatti-bhedo, 12.

THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Kelani Tissa.

Reference to the story is made in the *Mahāwaṇsa*, the *Rasawāhinī*, and the Sinhalese work, the *Saddhammā-laṅkāre*, which is a compilation from the *Rasawāhinī*. The incident happened in the reign of King Kelani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the *Mahāwaṇsa*. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāṇiyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janita-kopō tassa kaniṭṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekhaṃ so bhikkhu-vesa-dharaṃ naraṃ
 Pahesi deviyā. Gantvā rāja-dvāre tito tu so.
 Rāja-gehe arahatā bhuñjamānena sabbadā
 Aññāyamāno therena rañño gharaṃ upāgami.
 Therena saddhiṃ bhuñjitvā rañño saha winiggame
 Pātesi bhūmiyaṃ lekhaṃ pekkhamānāya deviyā.
 Saddena tena rājā taṃ niwattitwā wilokayaṃ
 Ñatwāna lekha-sāndesaṃ kuddho therassa dummati
 Theraṃ taṃ purisaṃ taṃ ca mārāpetwāna kodhasā
 Samuddasmiṃ khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Kelaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhīnī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320-1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tunggutta-waṅka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show:—

Mahāwihāre Tungguttawaṅkapariweṇawāsiko
Raṭṭhāpālo ti nāmena silācāraguṇākaro
Hitāya pariwattesi pajānaṃ pālibhāsato.
Punaruttādidosehi tam āsi sabbam ākulaṃ
Anākulaṃ karissāmi taṃ suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tungguttawanka Piriwena of the Mahā- “wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions:—

Samattānantarāyena yathāyaṃ Rasawāhinī
Tathā sikkhantu saṃkappā jantūnaṃ sādhu sammatā.
Dhammāmatarasaṃ loke wahanā Rasawāhinī
Pañcawassasahasāni pavattatu aninditā.
Dwattiṃsa bhāṇawārehi niṭṭhitā Rasawāhinī
Karotu sabbasattānaṃ icchantāṃ sabbadā subhaṃ.

Kāliṃgawhamahāthero yassopajjhāyataṃ gato
Maṃgalawho mahā thero baddhasīmāpatī yatī
Yassa ācariyo wāsi sabbasatthawisārado
Āraṇṇāyatanānando mahā thero mahā gaṇī
Garuttam āgato yassa satthasāgarapārāgu
Yo wippagāma-waṃṣekaketubhūto tisīhale

Yo 'kā sihala-bhāsāya sihalaṃ saddalakḥkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanaṃ waṇṇaye subhaṃ
 Tena Wedeha-therena kaṭāyaṃ Rasawāhiṇī.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ mayā
 Tena puññaṃ lokoyaṃ sukhī hotu averiko
 Pārentu devatā lokam sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ pajam
 Pañcawassasahassāni dippatu jinasāsaṇaṃ
 Watthuttayassa me niccam jayassu jayamangalaṃ.

“Let the good wishes of the people be furthered in the same way as this Rasawāhiṇī has been concluded without any hindrance. May this Rasawāhiṇī flourish for five thousand years without reproach, wafting the nectar essence of the Law.

“May the Rasawāhiṇī, which has been finished with thirty-two Bāṇawāras, always be productive of all good wished for by the people. This Rasawāhiṇī was composed by Wedeha Sthawira, the author of the beautiful Samantakūṭa Wānana, and the Singhalese Grammar, and who of the Brahman sect was a banner to the three divisions of (the Island) Sihala,¹ and whose tutor² was Ānanda Mahā Sthawira of the forest hermitage, the great leader of a chapter of priests, and who had crossed the ocean of science, the Mahā Sthawira Mangala, skilled in all learning, and the principal boundary supervisor,³ and the Mahā Sthawira Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King Paṇḍukābhaya.

² Acariya—there are four Acariyas:—

- i. Pabbajjācariya—the tutor who robes.
- ii. Nissācariya—the tutor under whose refuge the pupil places himself.
- iii. Dhammācariya—the tutor who educates.
- iv. Kaṇṇmācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddhasimāpati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Upasatha Sālā,’ halls in which the priests confessed.

“ May all the inhabitants of the world live in happiness
“ and harmony, through the merits that have accrued to One
“ who has praised Jina (the lord Buddha).

“ May the gods protect the world, and the Sovereigns
“ their subjects with equity. May it rain in due time. May
“ the kingdom of the Vanquisher shine for 5000 years, and
“ may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the *Rasawāhinī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawaṇṇatissāraṇṇawatthu*:—

“ *Sihala-dipe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahosi. So Kalyāṇiyattherassa santike sippan sikkhī, tato so raṇṇo aggā-mahesiyā saddhiṇ viṣṣaṇ akāsi. Rājā taṇ ṇatvā gaṇhathe taṇ ti amacce āṇāpesi. Uttiyo taṇ ṇatvā bhīto palāyitvā aṇṇattha wasanto ekasmiṇ divase devīṇ saritvā paṇṇaṃ likhitvā ekaṃ daharam bhikkhu-wesaṇ gaḥāpetvā idaṇ rahassena deviyā dehīti paṇṇaṇ adāsi. Tadā Kalyāṇiyatthero niccaṃ rājagahe paribhuṇjati. Dūto gantvā rājadwāre ṭhito therena saddhiṇ rāja-geham agamāsi. Thero tena rājakulūpago ayaṇ ti saṇṇaṃ akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesaṇ. Atha rājā ca rāja-mahesikā ca te sakkaccaṃ parivisitvā vanditvā pakkamiṃsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyaṃ pātesi, rājā tassa saddaṇ sutvā nivattitvā olokento therassa lekhaṇa-saṃaṇaṇ lekhaṇ disvā nissaṇsaṇaṇ therena kata-kammaṇ ti maṇṇamaṇo kujjhivā, etaṇ tela-kaṭṭhe khippāti āṇāpesi. Atha rājapurisā tela-kaṭṭhaṃ uddhaṇaṃ āropetvā idhumaṇ adho katvā tele kathite therāṇ tattha nesuṇ. Thero tasmiṇ khaṇe vipassanaṃ vaḍḍhetvā arahattaṃ patvā kaṭṭhaṃ abhiruṇha nisidi indaṇiḷa-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṃ uṇṇaṇ lomakūpassa uṇṇaṇ kātuṇ nasakkhi. Tattha nisinno dhamma-gūthūṇaṇ sata-ppamaṇaṇ katvā kassa pāpass’ ayaṇ vipāko ti atitaṇ olokento, atīte attano gōpāla-dāraka-kāle pakkathite khīrasuṇ pakkhittaṇ ekaṃ makkhikaṃ disvā*

ayam anivattīya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

“In the Island of Sihala King Kelani Tissa reigned as king, and a younger brother of his of the name of Uttiya was sub-king. He was educated under the Thera of Kelaniya, he was friendly with the queen. The king, coming to know of it, commanded the ministers to arrest him; Uttiya the sub-king, hearing of it, fled through fear, and lived in a different quarter. One day he wrote a letter to the queen, and getting a young man to robe himself as a priest, ordered him to deliver it to the queen secretly. The Thera of Kelaniya went and had his meals at the palace daily; the messenger in the disguise of a priest went and stayed at the entrance to the palace, and accompanied the Thera inside; the Thera took him to be a favourite of the palace, and the attendants of the palace mistook him for a pupil of the Thera. Thereafter the king and queen having attended at the meal bowed and took their leave; the messenger dropped the letter on the ground to be seen by the queen; the king, hearing of the sound of the letter dropping on the ground, stopped, and looking at it, and discovering the handwriting to be similar to that of the Thera, thought to a certainty that it must be a production of the Thera, and being enraged, ordered him to be cast into a caldron of heated oil. Thereafter the attendants placed a caldron of oil on the hearth, and when the oil was at boiling heat, hurled the Thera into it. The Thera at that instant attained ‘vidassana’ (spiritual life), and becoming an arahat, rose up in the caldron and remained (unhurt) like a royal hansa in an emerald vase, and in that position, reciting a hundred stanzas, looked into the past to ascertain what sin this was the result of, and found that once on a time when he was a shepherd, he cast a fly into boiling milk, and that this was the recompense of that act. He then expired. Then the king, who caused the death of the Thera and the disguised messenger, had their bodies cast into the sea.”

The story in the Saddhammāṇkāre, composed in A.D.

1538, is almost similar to that in the *Rasawāhinī*, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Laṅkissaro jayatu vāraṇarājagāmi
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapunnacando
Ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālaṃ amalaṃ tidaśūlayassa
Saṃsārasāgarasamuttaranāya setuṃ
Sabbāgatibhayavivajjitakhemamaggaṃ
Dhammaṃ namassatha sadā muninā paṇītaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā
Datvā narā phalaṃ ulārataraṃ labhante
Taṃ sabbadā dasabalen' api suppasattham
Saṅghaṃ namassatha sadāmitapuññākhettam.

- 5 Tejobalena mahatā ratanattayassa
 Lokattayaṃ samadhigacchati yena mokkhaṃ
 Rakkhā na c'atthi ca samā ratanattayassa
 Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARAṆĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
 Rattim-pi jāgararato karuṇādhivāso
 Lokam vibodhayati lokahitāya kāmam
 Dhammam samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
 Bho dullabhā bhuvi narā, vigatappamādā
 Laṅkādhīpaṃ guṇadhanam kusale sahāyam
 Āgama sañcaratha dhammam alam pamādam.
- 8 Dhammo tilokasaraṇo paramo rasānam
 Dhammo mahaggharatano ratanesu loke
 Dhammo have tibhavadukkhavināsaṇetu
 Dhammam samācaratha jāgarikānuyuttā.
- 9 Niddam vinodayatha bhāvayath' appameyyam
 Dukkham aniccam api ceha anattatañ ca
 Dehe ratim jahatha jajjarabhājanābhe
 Dhammam samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissam
 Dhammam itihalasatā kusalappayoge
 Nālam tiyaddhusu tathā bhuvanattaye ca
 Kāmam na c'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
 Bhūmim samāpatati bhāratayā khaṇena
 Jātattam eva khalu kāraṇam ekam eva
 Lokam sadā nanu dhuvam maraṇāya gantum.

- 12 Kāmaṃ narassa patato girimuddhanāto
Majjhe na kiñci bhayanissaraṇāya hetu
Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
Bhoge ratim pajahathāpi ca jivite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
Vijjullatāvitatameghamukhā pamuttā
Evaṃ narā maraṇabhīmapapātamajjhe
Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātaṇe paṭṭarorutarāṅgamālā
Nāsaṃ vajanti satataṃ salilālayassa
Nāsaṃ tathā samupayanti narāmarāṇaṃ
Pāṇāni dāruṇatare maraṇodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhihehi
Yodhehi cāpi sabalehi ca sūyudhehi
Lokaṃ vivañciya sadā maraṇūsabho so
Kāmaṃ nihanti bhuvanattayasālisandhaṃ.
- 16 Bho mārutena mahatā vihato padīpo
Khippaṃ viṇāsamukhaṃ eti mahappabho pi
Loke tathā maraṇaṇḍasamīraṇena
Khippaṃ vinassati narāyumaḥpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
Sūrāpure raṇamukhe vijitārisaṅghā
Te piha caṇḍamarāṇoghaninuggadehā
Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭṭā sadharāḍḍharā ca
Sampattiyo ca vividdhā api rūpasobhā
Sabbā ca tā api ca mittasutā ca dārā
Ke vā pi kaṃ anugatā maraṇaṇi vajantaṇi.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
Gandhabbakinnaramahoragarakkhasā ca
Te cāpare ca maraṇaggisikhāya sabbe
Ante patanti salabhā iva khīṇapuñṇā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
Suddhā sadāsavanudā paramiddhipattā
Te cāpi maccuvaḷabhāmukhasannimuggā
Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
Battiṃsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakārā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
Khiddāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhutvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapañño
Dolātarāṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarañānuyāyī
Ko vā kareyya vibhavesu ca jīvitāsaṃ
Jāto naro supinasāṅgamasannibhesu.
- 26 Niccāturam jagad idaṃ sabhayaṃ sasokaṃ
Disvā ca kodhamadamohajarābhībhūtaṃ
Ubbegamattam api yassa na vijjati ce
So dāruṇo na maraṇo vata taṃ dhir-atthu.
- 27 Bho bho na passatha jarāsidharaṃ hi maccum
Āhaññamānaṃ akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vītabhayā tiyāmaṃ
Dhammaṃ sadāsavanudaṃ carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahīyati sarīragatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataraṃ malinīkaroti
 Sabbam balam harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Samsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkham
 Dukkodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nārī ca jīvitasamā api khattavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇahatthasūraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabbhājanaṃ va
 Saṃprakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatippatitṭhaṃ
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tamhā cavanti vibudhā api khīnapuññā
 Sabbam sukham divi bhuvīha viyoganitṭhaṃ
 Ko paññavā bhavasukhesu ratim kareyya.
- 35 Buddho sasāvakaḡaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭaṇkitapādakañño
 Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlāvatamsam api yobbanarūpasobhaṃ
Attūpamaṃ piyajanaṃ ca sampayogaṃ
Disvā ca vijjucapalaṃ kurute pamādaṃ
Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
Nārī kadāci janani ca pitā ca putto
Evaṃ sadā viparivattati jīvaloko
Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
Devā pi Nandanavane surasundarīhi
Te ve kadā vitatakaṇṭakasaṅkaṭesu
Bho koṭisimbalivanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
Sagge pure suravarā paramiddhipattā
Te cāpi pajjalitalohaguḷaṃ gilanti
Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahiṃ asesam
Devādhipā ca divi dibbasukhaṃ surammaṃ
Vāsaṃ kadāci khurasañcitabhūtalesu
Ke vā mahārathagaṇānugatā divīha.
- 41 Devaṅgaṇālālita-bhinnataraṅgamāle
Gaṅge mahissarajaṭāmakuṭānuyāte
Rantvā pure suravarā pamadāsahāyā
Te cāpi ghorataravetaraṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
Rammāni candanavanāni manoramāni
Dibbaccharālalitapunṇadarimukhāni
Kelāsamerusikharāni ca yanti nāsaṃ.
- 43 Dolānalānilatarāṅgasamā hi bhogū
Vijjupphāṭicapaḷāni ca jīvītāni
Māyāmarīcijalasomasamaṃ sarīraṃ
Ko jīvite ca vibhave ca kareyya rūgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
 Satto pi tassa vividhassa na bhājano ko
 Jāto yathā maraṇarogajarābhībhūto
 Ko sajjano bhavaratim pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gaheṭṭuṃ
 Sakko kathaṇṇid api pāṇitalena bhīmaṃ
 Dukkhoḍayaṃ asucinissavanaṃ anattaṃ
 Ko kāmāye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamaṃ atthi bhayaṃ narāṇaṃ
 Na vyādhidukkhamaṃ atthi ca kiñci dukkhaṃ
 Evaṃ virūpakaraṇaṃ na jarāsamaṇaṃ
 Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsaṃmaṇaṃ
 Attānaṃ eva parihaṇṇati attaheto
 Samposito pi kusaḥāya ivākataṇṇū
 Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadiṣaṃ visasūlakappaṃ
 Toyānalāṇīlamahī-uragādhivāsaṃ
 Jijṇālayaṃ va paridubbalaṃ attabhāvaṃ
 Disvā naro kathaṃ upeti ratim sapaṇṇo.
- 49 Āyukkhaṃ samupayāti khaṇe khaṇe pi
 Anveti maccu hananāya jarāsipāṇī
 Kālaṃ tathā na parivattati taṃ atītaṃ
 Dukkhaṃ idaṃ nanu bhavesu vicintāyā.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
 Dighāyukassa ca jarā vyasanaṃ c' aneḷaṃ
 Evaṃ bhava ubhayato pi ca dukkhaṃ eva
 Dhammaṃ samācaratha dukkhavināsaṇāya.
- 51 Dukkhaḡḡinā sumahatā paripīḷitesu
 Lokattayassa vasato bhavacārakesu
 Sabbattaṇā sucaritassa paṃḍakālo
 Bho bho na hoti paramaṃ kusalaṃ cināṭha.

- 52 Appaṃ sukhaṃ jalalavo viya bho tiṇagge
Dukkhaṃ tu sāgarajalaṃ viya sabbaloke
Saṅkappaṇā tad api hoti sabbāvato hi
Sabbhaṃ tilokaṃ api kevaladukkhaṃ eva.
- 53 Kāyo na yassa anugacchati kāyaheto
Bālo anekavidhaṃ ācaratiha dukkhaṃ
Kāyo sadā kalimalākālilaṃ hi loka
Kāye rato avirataṃ vyasaṇaṃ pareti.
- 54 Mīlālayaṃ kalimalākaraṃ āmagandhaṃ
Sūlāsisaṇḍavisaṇḍanagāroḍḍhitaṃ
Dehaṃ vipassatha jarāmaṇādhivāsaṃ
Tuccaṃ sadā vigatasāraṃ imaṃ vinindaṃ.

ANATTALAKKHAṆAṃ.

- 55 Māyāmarīcikadalīnalaphenapuñja-
Gaṅgūtaraṅgajalububbulaṣaṇṇibhesu
Khaṇḍhesu pañcasu chaḷāyataneṣu tesu
Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasaviṣṇamaye rathe tu
Dhāveyya ce cirataṇaṃ sadhuraṃ gaḥetvā
Dīpaccimālaṃ iva taṃ khaṇabhaṅgaḍḍhitaṃ
Attā ti dubbalataṇaṃ tu vadeyya dehaṃ.
- 57 Bālo yathā salilabubbulaḍḍhājanena
Ākaṇṭhato vata piveyya marīcitoyaṃ
Attā ti sāraraḥitaṃ kadalisaṇḍaṇaṃ
Mohā bhaṇeyya khalu dehaṃ imaṃ anattaṃ.
- 58 Yo 'dumbarassa kusumena marīcitoyaṃ
Vāsaṃ yad' icchati sa khedaṃ upeti bālo
Attānaṃ eva parihaṇṇati attaheto
Attā na vijjati kadācid apiha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto
Sāraṃ tad appaṃ api nopalabheyya kāmaṃ
Khaṇḍhesu pañcasu chaḷāyataneṣu tesu
Suñṇeṣu kiñcid api nopalabheyya sāraṃ.

- 60 Dukkhaṃ aniccam asubhaṃ vata attabhāvaṃ
 Ma saṃkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appam apīha sāraṃ
 Sāraṃ samācaratha dhammam alaṃ pamādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
 Dehaṃ vinā na khalu koci-m-ih' atthi satto
 Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 Ko attahetu aparo bhuvi vijjatiha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
 Bālo migo samupadhāvati toyasaññī
 Evaṃ sabhāvarahite viparītasiddhe
 Dehe pareti parikappanayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikappasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvētha bhāvanaratā vigatappamādā
 Sabbāsavappahananāya anattasaññā.

ASUBHALAKKHAṆAM.

- 64 Lālākarīsarudhirassuvaṣṇulittaṃ
 Dehaṃ inañ kalimalākālilaṃ asāraṃ
 Sattā sadā pariharanti jigucchaniyaṃ
 Nānāsucīhi paripuṇṇaghaṭaṃ yaṭhi' eva.
- 65 Nhātvā jalaṃ hi sakalaṃ catusāgarassa
 Meruppamāṇaṃ apī gandham anuttaraṇi ca
 Pappoti n' eva manuḷo hi suciṃ kadāci
 Kiṃ bho vipassatha guṇaṃ kimu attabhāve.
- 66 Dehaṃ tad eva vividhāsucisanuiddhānaṃ
 Dehaṃ tad eva vadhabandhanarogabhūtaṃ
 Dehaṃ tad eva navadhāparibhinnaṅgaṇḍaṃ
 Dehaṃ vinā bhayakaraṃ na susānaṃ atthi.
- 67 Antogataṃ yadi ca muttakarīsabhāgaṃ
 Dehā bahiṃ aticareyya vinikkhamitvā
 Mātā pitā vikaruṇā ca vīnaṭṭhapemā
 Kāmaṃ bhaveyya kimu bandhusutā ca dārā.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Mamsaṭṭhisedarudhirākālilaṃ vigandhaṃ
 Posenti ye vividhapāpam ih' ācaritvā
 Te mohitā maraṇadhammam aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapunṇe
 Yo ettha nandati naro sasigālabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhī.
- 70 Bho phenapiṇḍasadiṣo viya sārāhīno
 Mīlhālayo viya sadā paṭikūlagandho
 Āsivīsālayanibho sabhayo sadukkho
 Deho sadā savati loṇaghaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvi nindaniyaṃ
 Paṅkesu bho asucitoyasamākulesu
 Jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ
 Tan nindaniyaṃ iha-jātu na hoti loke.
- 72 Dvattiṃsabhāgaparipūrataro viṣeso
 Kāyo yathā hi naranāriḡaṇassa loke
 Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitatarena tathāpi dehaṃ
 Sabbattanā cirataram paripālaniyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāno
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvitavosadhamhi
 Snehena osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkhaniṅāsabhūte
 Mohā pamādasagā sukhasaṇṇamūlā
 Tikkhe yathā khuramukhe madhu lehamāno
 Bālhaṇi ca dukkham adhigacchati hīnapaṇṇo.
- 77 Saṅkapparāgavīhate nirat' attabhāve
 Dukkhaṃ sadā samadhiḡacchati appapaṇṇo
 Mūlhasa-m-eva sukhasaṇṇam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDINAVĀ.

- 78 Sabbopabhogadhaṇṇaṇṇavisesalābhī
 Rūpena bho sa makaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapaṇaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tājJayanto
 Bhikkhaṃ sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.
- 80 Itthī na muṇcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya parādāram alaṅghanīyaṃ
 Ghorāṇi ca vindati sadā vyasanaṇi c' anekāṃ.
- 81 Dīno vigandhavadano ca jālo apaṇṇo
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulaṇi ca manussabhūto
 Vācaṃ musā bhaṇati yo hi apaṇṇasatto.
- 82 Ummattakā vigatalajjagūṇā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisāṃ va suraṃ vipaṇṇā.

- 83 Pāpāni yena iha ācāritāni yāni
 So vassakoṭinahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanaṃ c' ānekaṃ.

CATURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujāna ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbam sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karisaṃharito viya bhinnakumbho
 Kāyo sadā kalimalāvyasanādhivāso
 Kāyo vihaññati ca sabbasukhaṃ ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ t̥hito pi sayito pi ca pakkamanto
 Gacchāmi maccuvadanaṃ niyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggataṃ hadaye karoṭha
 Mettaṃ parittaṃ asubhaṃ maraṇassa niccaṃ
 Bhāvētha bhāvanarātā satataṃ yatattā.

PATIṬṬASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhūya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetum vinā na bhavatī hi ca kiñci loke
Saddo va pāṇitalaghaṭṭana hetujāto
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammasa kāraṇam ayaṃ hi yathā avijjā
Bho kammanā samadhigacchati jātibhedam
Jātim paticca ca jarāmarañādidukkham
Sattā sadā paṭilabhanti anādikāle.
- 92 Kaminam yathā na bhavatī hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādidukkham
Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatiha satatam munidhammakāyaṃ
Buddham sa passati naro iti so avoca
Buddhañ ca dhammam amalañ ca tilokanātham
Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam
Dosattayam vividhapāpamalena littam
Nānāvidhavyasanabhūjanam appasannam
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
Cittam sadā 'pagatapāpakilesasallam
Rūpādayo ca vividhā visayā samaggā
Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasāgaram uttaritvā
Ñeyyam abodhi nipuṇam hatamohajālo
Tasmā sadā parahitam paramam cinātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam
Atthāya sañcari bhavesu mahabbhavesu
Evam sadā parahitam purato karitvā
Dhammam mayānucaritam jagatattham eva.

98 Laddhāna dullabhatarāṇ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadaṇ ca
 Ñatvāna āsavanudekahitaṇ ca dhammam
 Ko paññavā anavaram na bhajeyya dhammam.

SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Keḷaniya, where he was put to death. For Toṭagamuwa, who wrote his *Sēla Lihini Sandese* in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keḷani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the *Tela-katāha-gāthā*, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaḍuwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.

NOTES AND QUERIES.

BY

THE REV. RICHARD MORRIS, M.A., LL.D.

ATANI.

This word is rendered 'bed-frame' in the Vinaya Texts, part ii. p. 53. See Jât. ii. pp. 337, 424. Cf. Marâthî *aḍaṇī*, 'a metal or wooden three-legged stand,' a term for the two cross-pieces of wood supporting a stool.

AṆḌA.

Cammaṇḍa 'water bag' (Jât. i. p. 249) corresponds to *cammaghataka* (Jât. ii. p. 345). Cf. *aṇḍaka* 'round fruit, as the jujube-fruit.' Hindî *aṇḍakā* 'one of the bags forming a pannier.'

ATRICCHA.

"Ayaṃ pana Mittavindako . . . *atriccho* hutvâ" (Jât. iii. p. 206).

"Catubbhi atṭh' ajjhagamâ atṭhâhi pi ca soḷasa | soḷasâhi ca battiṃsa, *atricchaṃ* cakkam āsado | icchâhatassa posassa cakkam bhamati matthake" (Jât. iii. p. 207. See Jât. i. p. 414).

"Tasmiṃ khane Sakko lokam olokento taṃ *atricchatâ-hataṃ* . . . disvâ," etc. (Jât. iii. p. 222, l. 8, 26).

"Sâ bâlâ *atricchatâya* evarûpaṃ vyasanam pattâ" (Jât. iii. p. 222, l. 6, p. 223, l. 23).

Atriccha = 'exceedingly covetous'; *atricchatâ* = 'excessive lust'; *atricchâhata* (Jât. iii. p. 222, l. 26) corresponds to *icchâhata* (Jât. iii. p. 207).

In Jât. i. p. 414, *atriccham* is explained by *atra atra icchanto*. There must have been a verb *atricchati*, having the same sense as *anugijjhati* (Jât. iii. p. 207, l. 22), but not equivalent to *atra+icchati*, but to *ati+icchati* (*aticchati*). But there was an earlier word, *aticchati* (see Childers, s.v. *Aticchatha*), and perhaps an *r* was inserted in order to maintain a distinction between two verbs alike in form, but different in meaning.

ANAMHA.

“*Anamha-kāle* Sussoṇi kinnu jagghasi sobhāpe ti” (Jât. iii. p. 223).

“Why, pray, did you laugh, O beautiful Sussoṇi, when you were crying?”

Anamha-kāle is explained in the Com. by *ārodana-kāle* ‘in weeping-time.’

“The woman Sussoṇi was crying over the loss of husband and lover, when Indra caused her to burst out into sudden and unexpected laughter.”

*Ana-mha*¹ I take to be ‘crying,’ literally ‘un-laughing’ (cf. *abbhākuṭika* ‘smiling,’ literally ‘un-frowning’), from the $\sqrt{\text{smi}}$, which in Pāli appears as *mha*. Cf. *vi-mhayati*, from *smi+vi*; *umhayati* ‘to laugh out, roar out with laughter,’ from *smi+ud* (see Jât. ii. p. 131; iii. p. 44).

ANTAGGĀHIKĀ DIṬṬHI.

This expression occurs in the Mahāvagga, iv. 16. 12, and the translators of the Vinaya Texts, pt. i. p. 344, leave *antaggāhikā* untranslated, stating that the meaning is unknown to them.

I have somewhere met with the phrase (spoken of an arahat) “*na antakāni dharati*”=‘he does not hold the (doctrine of) the *antas*.’

Antaggāhikā diṭṭhi is the (heretical) doctrine of maintaining or holding the three *antas* or goals, which, according to

¹ *Ana* for *an* is well established, as in *ana-matagga*, *ana-bhāva* (see Vinaya Texts, pt. ii p. 113).

the Saṅgîti-Sutta, are: *sakkāyo anto*, *sakkāyasamuddo anto*, and *sakkāyanirodho anto* (see Childers, s.v. *sakkāyo*).

APASSENA.

Apassena, in *apassena-phalaka*, is rendered by the translators of the Vinaya as 'a reclining-board'; but *apassena-phalaka* corresponds in meaning to *ālabhāna-phalaka* (Jât. i. 8), and means, we think, 'a bolster-slab.' *Apassena* = Sk. *apaśrayana* has the same meaning as *apassaya*, used by Buddhaghosa in his comment on *sattaṅga* (Cullav. vi. 2. 4.) as a 'rest' or 'support,' corresponding to Sk. *apaśraya*, explained by Boehtlingk and Roth as 'Kopfpolster (an einem Lehnssessel) A.V. 13. 3. 8.'

We actually find *apassaya-pīṭhaka* = 'a chair with a head-rest,' in Jât. iii. p. 235, l. 23; and also *kaṇṭhakappassaya* 'a bolster or head-rest filled with natural thorns, or with artificial iron ones' (Jât. i. p. 493; iii. p. 235, l. 20).

There is an interesting passage in the Puggala-Paññatti, p. 55, in which this is alluded to:

"So . . . ukkuṭiko pi hoti ukkuṭippadhānam anuyutto, *kaṇṭhakāpassayiko* pi hoti *kaṇṭhakāpassaye* seyyaṃ kappeti, sāyaṃ tatiyakam pi udakaroḥaṇānuyogam anuyutto viharati."

With this we may compare the following from Jât. iii. p. 235:

"Ajja ekacce vaggulivatam caratha, ekacce *kaṇṭhakaseyyaṃ* kappetha, . . . ekacce *ukkuṭikappadhānam* anuyunṇatha, ekacce *udakogāḥunakammaṃ* karoṭha."

Here, for *kaṇṭhakaseyyaṃ*, or *kaṇṭhasaseyyaṃ*, *kappetha* we must read *kaṇṭhakappassaye seyyaṃ kappetha* (see Jât. iii. p. 74).

Childers gives no examples of *gri* + *apa* (see Jât. iii. p. 425; Thera-Gāthā, p. 75; Cullavagga, p. 175; Suttavi-bhaṅga, i. pp. 74, 76).

AVHETI.

Avheti = *paḷkosati* (Jât. ii. 10, 252; Tevijja Sutta, i. 19).

ĀḶA.

ĀḶa 'a claw,' not in Childers, occurs in Jât. i. p. 223; ii. p. 342; iii. pp. 295, 297. Cf. *vicchikāḷika* = 'a scorpion's claw' (Mahāvagga, v. 2. 3).

ĀLAYA.

This word does not occur in Childers. It means 'feint, pretence,' (\sqrt{li}) cf. *matālayaṃ karitrā* (Jāt. iii. p. 533, l. 6); *matālayaṃ dassetrā* (Jāt. iii. p. 533, l. 23).

ĀVIJJHATI.

In Jāt. ii. p. 406, ll. 5, 6 *āvijjhitrā* seems to have the sense of *vidhā* 'to arrange, set in order,' with the same meaning exactly as *samvidahitrā* (Jāt. ii. p. 408, l. 26); *āvijjhitrā* from *ā + vyadh* occurs in the same Jātaka, p. 408, l. 7. Cf. Jāt. i. pp. 153, 170; *Dīpavaṃsa*, p. 87. See *āvijjhi* in *Suttavibhaṅga*, i. p. 332; and compare with *Dīpavaṃsa* i. 81, and *Mahāvaṃsa* i. 43. There is a Vedic \sqrt{vidh} 'to dispose.'

ĀSĪYATI AND VISĪVETI.

Dr. Trenckner derives *āstyati* from Sk. *ācṣyāyati*, and agrees with Childers in referring *visīveti* to Sk. *vi-ṣyāpayati* 'to uncongeal, thaw,' hence, 'to warm oneself' (Dh. 177), from $\sqrt{ṣyai}$.

The passage in the *Milinda Pañha* does not bear out Dr. Trenckner's explanation of 'to be congealed,' nor that of Dr. Edward Müller's 'to cool oneself' (Pāli Gr. p. 40).

"Kaddame (padumaṃ) jāyati, udaye *āstyati* ti" (Mil. Pañ. p. 75).

This seems to mean that "the lotus springs up (or has its origin) in the ooze of the lake (where it grows) and in the water comes to perfection."

In other passages, where a similar metaphor is employed, the verb *pavaḍḍhati*, or *samvadaḍḍhati*, is employed, showing that the meaning of *āstyati* is 'becomes ripe,' 'comes to perfection, or maturity,' and must be referred to the root *ṣrā* (*ṣrai*, *ṣai*, or *ṣrī*), the causative of which (*ṣrāpayati*) would with *vi* give us *visīveti*, with its proper meaning of 'to warm oneself,' etc.

Cf. "Yathā mahārāja padumaṃ udaye jātaṃ udaye *samvadaḍḍham* . . . etc." (Mil. Pañha, p. 378; see also Sept. Suttas Pālis, p. 141).

“Yathâpi udake jâtaṃ puṇḍarikāṃ pavaḍḍhati, etc.” (Thera-Gâthâ, v. 700).

The proper term from $\sqrt{\text{çy}}$ ai for ‘to uncongeal,’ ‘thaw,’ ‘melt,’ would be *paṭisiveti*, Sk. *pratiçyâpayati*, but we do not find this in Pâli. The expression *sarîraṃ sedeti*, however, occurs in Jât. i. p. 324, in the sense of to warm the body after being exposed to severe cold, to steam (see Jât. i. p. 52).

In Jât. ii. p. 68, we find “*aggim visiveturam*,” ‘to warm oneself by the fire,’ and at p. 69 a double causative, *visivâpeti*, ‘to let one warm oneself before the fire,’ and the Commentary makes use of an explanatory and similar phrase: “*Agginâ . . . jhâpento*” (see Milinda Pañha, pp. 47, 102). In the Suttavibhaṅga ii. Pâc. lvi. 3. 1–3, we find *visibbeti*=*visiveti* explained by *tappati* (lvi. 3, 3), and *visibbana*=*visivana* (see Mahâvagga, i. 20. 15).

ÂHUNDARIKA.

“Tena kho pana samayena bhagavâ tatth’ eva Râjagahe vassaṃ vasi, tattha hemantaṃ, tattha giṃhaṃ.

“Manussâ ujjhâyanti khîyanti vipâcenti :—*âhundarikâ samânaṃ Sakyaputtiyaṇaṃ disâ andhakârâ na imesaṃ disâ pakkhâyanti ti*” (Mahâvagga, i. 53. 1).

The translators of the Vinaya Texts leave the perplexing term *âhundarikâ* untranslated, and offer no explanation of it. Dr. Oldenberg gives from B, a Sinhalese MS., the variant reading *âhuntaṭṭakirakâ*. This crux occurs again in a similar passage in the Bhikkhunî-vibhaṅga Pâc. x. 1. 1. (with the variant reading *âhuntarikâ*, an attempt, perhaps, to connect it with *antarita* or *antarâyika*); and the Com. explains it by *sambâdhâ*. Accepting the Commentator’s explanation, ought we not to read *âhundarikâ* from the $\sqrt{\text{hun}}$ ḍ, with the prefix â?

In Boehtlingk and Roth’s Dictionary the $\sqrt{\text{hun}}$ ḍ is explained by *saṃghâte*, and this would give to *âhundarikâ* the sense of *sambâdhâ* or *âsambâdhâ* ‘crowded up, blocked up, impassable.’ The word is evidently part of a stock passage that we find in Pâli and Sanskrit: “na . . . disâ pakkhâyanti dhammâ pi maṃ na paṭibhanti,” see Mahâparinibbâna Sutta, p. 22, and

cf. the following passage from the Mahābhārata (Virāṭa Parvva 48, v. 18) :

“Vyākulāḥ ca diṇaḥ sarvā hridayaṃ vyathatīva me
dhvajena pahitāḥ sadā diṇā na praṭibhānti me.

INGHĀLA, INGHELA.

Pāli abounds in variant forms, as *mucchati* and *mussati*, *laṇeti* and *laketi*, etc. So we are not surprised to find *inghāla* and *inghela* as well as *aṅgāra* (see Therî-Gāthā, v. 386). Cf. Marāṭhî *ingala* ‘a live coal.’ The change from *aṅgāra* to *inghāla* is quite regular, cf. Pāli *ingha* with Sk. *anga* (see Journal of the Pāli Text Society for 1883, p. 84). *Ingghāla-khuyā* = *aṅgāra-kāṣuyā*, but Childers has no mention of *khu* in this sense.

UK-KĀCETI.

In Jât. ii. p. 70, *ukkāceti* is used like *ussīncati*, ‘to bale out water.’ The English *bale*, ‘to empty by means of bails or buckets,’ helps us to see the origin of this word. It must be a denominative from *kāca* or *kāja*. Childers quotes, *Anotatte kaje aṭṭh’ ānesum dīne dīne*, ‘they brought every day eight men’s loads of A. water’ (Mah. 22). Cf. *Anotattoda-kam kājāṃ* (Dīpavaṃsa, xii. 3).

UTTARIBHAṆGA.

This term seems to exclude rice, curry, etc., the four sweet foods, and to include flesh, fish, and fowl (Cullav. iv. 4. 5).

In Jât. i. No. 30, p. 196, it is applied to pig’s flesh. In Jât. i. p. 349, it has reference to dried fish, and in Dhammapada, p. 171, it is used of the flesh of a cock.

UPAKŪLITA.

Upakūlita occurs in the Therî-Gāthā, p. 201, v. 258, as equivalent to *paṭisedhika* (see Jât. ii. p. 386), but in Jat. i. p. 405,¹ *upakūlita* is explained by *aḍḍhajjhāmaḥa*.

¹ Cf. *upakūlita* = *jhāmo sayati*, Jât. ii. p. 134. The Commentary gives another reading, *upakūjita*.

The first must be referred to the $\sqrt{k\bar{u}l}$, 'to obstruct' (cf. *paṭikkūla*), the second to $\sqrt{k\bar{u}l}$ or $k\bar{u}ḍ$, 'to singe.'

UPASIṢSAKA.

"Yathā mahārāja unduro ito c'ito ca vicaranto āhārūpasimsako yeva carati, evam eva," etc. (Milinda-Pañha, p. 393). Ought we not to read *upasiṅghako*, from the root *siṅgh* (see Jāt. ii. 339)? *Upasiṅghati* occurs in Jāt. ii. p. 408.

UPĀTA.

"Rajam upātaṃ vātena yathā meghe pasāmaye" (Theragāthā, v. 675, p. 69).

MS. A. reads *ūpātaṃ*, which seems to be metrically the correct reading, the *ūp*^o=*upp*^o. "As the cloud lays the dust raised by the wind, etc."

Dr. Oldenberg refers the word *upātaṃ* to Sk. *upātta*, from *upā-dā*, but the sense seems to require *uppātaṃ*,¹ from the root *pat*. Cf. Sk. *utpātarāta*, 'a whirlwind,' and *ut-pāta*, 'flying up.' See Dasaratha Jāt. p. 6, v. 9; p. 9, ll. 3, 23.

The usual expression is "rajam ūhatam vātena." See Suttav. Pār. iii. 1. 3, "Seyyathāpi bhikkave gimhānam pacchime māse ūhatam rajojallam taṃ enaṃ mahā akālameghe thānaso antaradhāpeti vūpasameti."

ŪHAD AND ŪHAN.

There appears to be some confusion in Pāli between *ūhan* 'to throw up' and *ūhad* 'to evacuate the fæces.' *Ūhad*, which Dr. E. Müller believes to be *arahad* (Pāli Gr. p. 49), makes its p.p. *ūhata*, and not *ūhanna* (see Cullavagga, viii. 10. 3). We find the gerund *ūhacca* = *ūhadya* = *vaccam katvā* in Jāt. ii. p. 71, and we have *ūhanti* (Ib. p. 73), and *ūhananti* (Suttav. Pāc. xiv. 1. 2).

In Jāt. ii. p. 355, we find *ohadāmase* explained by *ūhadāma pi omutteṃ pi* (see *ohaneti* in Cariya Piṭaka, ii. 5. 4).

¹ *Uppātaṃ* = *uppōtta* for *uppātita*, cf. *pat-a* = *patita* in *paṭikkhandha*, Ml. 5; Ass. S. 17. *Udata* = *udatta* = Sk. *udarta* (from the root *ḍ*) is a possible form.

Cf. *ūhananti pi ummihanti pi* (Suttav. I. Nisagg. xiv. 1; II. Pâc. lxv. 1), and *omuttenti pi ūhadayanti pi* (Dham. p. 283).

ODAHI.

Odahi migavo pāsam (Thera-Gâthâ, v. 774) = 'the trapper set a snare.' Cf. *luddo pāsam iv' oḍḍiya* (Therî-Gâthâ, v. 73).

I do not recollect *odahati* from *avadhâ* 'to set snares,' as that is usually expressed by *udḍeti* or *oḍḍeti*.

Odahati is 'to put in, deposit,' cf. *araññe odahi viṣam* (Jât. iii. p. 201). We must, I think, read *oḍḍayi* for *odahi*.

KAMPURI.

This occurs in the Therî-Gâthâ, v. 262: "Saṇha-kampurî va supparamajjitvâ sobhate su givâ pure mama."

The Commentary does not, at first sight, afford us much assistance: — "saṇṭhakammudî va supparamajjitâ | sutṭha pamajjitâ saṇṭhakam suvaṇṇasaṇkhâ viya." Here for *saṇṭhakammudî va* we must read *saṇha-kambu-r-iva* and alter *saṇṭhakam* to *saṇhakâ*. The correct reading of the text will therefore be *saṇha-kambu-r-iva*, etc., the meaning of which is now clear. The Therî's neck was once like a smooth shell; cf. *kambugivâ*, 'a neck marked with lines or folds like a shell' (Dasaratha Jâtaka, p. 12).

KAMMAKARAṆA OR KAMMAKÂRAṆÂ.

In Jâtaka, ii. p. 398, Milinda Pañha, pp. 290, 358, *kamma-karaṇa* occurs for the 'punishment of evil deeds, inflicted upon usurpers, thieves, etc.' (see Milinda Pañha, p. 197, and note on CATUKKA). But as *kammakaraṇa* usually signifies 'work, service, duty,' we ought, I think to write *kamma-kâraṇâ*, for *kâraṇâ* = 'pain, torment, punishment' (cf. Kâraṇa-ghara, Jât. ii. 128; and see Ang. Nik. p. 41; Notes, p. 113).

KÂLASUTTA.

There are three passages where this word occurs in our printed texts as one of the carpenter's requisites.

(1) In Ten Jâtakas (p. 25) Prof. Fausböll translates it by

‘knot,’ and further on he explains it by ‘a black (tarred?) rope.’

(2) It occurs again in Jât. ii. No. 283, p. 405, “*vaḍḍha-kissa rukkhatacchanakāle . . . vāsipharasunikhādanamug-gare āharati kâla-suttakotiyam ganhâti.*”

Kâlasutta seems to be a carpenter’s ‘measuring line’ or ‘rule,’ made perhaps of iron wire, and hence ‘black,’ cf. Sk. *sûtradhâra*, ‘a carpenter’ (lit. ‘a rule-holder’).

Before the carpenter sawed or lopped off the trunk or branch of a tree, he put his iron-line round it as a guide in sawing or lopping it off accurately (see Cullavagga, p. 317).

(3) In the Milinda-Paṇha, p. 413, this act is referred to as follows:—

“Yathâ mahârâja tacchako *kâla-suttam* anulometvâ ruk-kham tucchati evam eva,” etc.

There is a curious passage in the Mahāvastu (ed. Senart, p. 17, l. 9) that closely corresponds to this quotation from the Milinda-Paṇha:

“Tattra tām nairayikâ nirayapâlâ ârdravrikṣe vâ varjetvâ kâlasûtravaçena takṣanti aṣṭamçe pi ṣaḍamçe pi caturamçe pi.”

The word occurs again on pp. 5, 12, 20. Prof. Senart thinks that *kâlasûtra* is some instrument of punishment or of torture, but from p. 5 it must be a kind of iron rope, or wire, for binding the limbs before they were sawn or lopped off by axes and hatchets.

In the Purâṇic accounts of the Kâlasûtra hell it is simply called ‘black’ (krishṇa), and no mention is made of the *kâlasûtra*.¹ But in Prof. Beal’s Catena, p. 61, there is a description of this hell that deserves to be compared with that in the Mahāvastu (p. 5, ll. 7, 8), where *kâlasûtra* seems to be rendered by ‘iron-wire’ and *sûtrita* by ‘lashed.’

“The Kâla-Sûtra Hell (=Chinese Heh-Sieh, i.e. ‘black cord or thread’), so called because the wretches confined therein are *lashed with burning iron wires*, their limbs hacked

¹ See Manu iv. 88. Dr. Hopkins explains *Kâlasutra* by “Thread of Death.”

with iron hatchets, their bones slowly sawn asunder with iron saws."

Of course the 'burning iron wires' would cause pain and so become a means of torture; but we venture to think that *kālasutta* is only the carpenter's 'rule' or 'measuring line.'

Just as this article was going to press I have noticed the following confirmatory passage in the Pañcu-gati-dīpana (verse 9) :

"kālasuttānusārena phālyante dāru vāyato,

kakkaccehi jalantehi kālasuttam tato matam,"

which M. Léon Feer translates in the appendix to his Kandjour Extracts (p. 516) as follows :

"Parce que, selon un fil noir, ils y sont fendus, comme des troncs d'arbre, avec des scies et d'autres instruments, de là vient le nom de kālasūtra (fil noir)."

KULĀṆKA OR KŪLAKA.

Kulāṅka in *kulāṅkapātaka* (Cullavagga, vi. 3. 4) is referred by Dr. E. Müller (Pāli Gr. p. 30) to the Sk. *puṭāṅka* 'a roof.'

The Pāli, however, does not mean 'roof,' but is applied to a log or beam for shoring up an old wall (see the Commentator's remarks, Cullav. p. 321).

There is a passage in Jātaka, ii. No. 283, that throws some light upon *kulāṅka* :—

"Attano t̥hitat̥ṭhānassa purato ekam parimaṇḍalam āvāṭam khanāpesi, pacchato ekam *kullaka*-saṇṭhānam anupubbaninam pabbhārasadisam" (p. 406), "gantvā *kullaka*-mukhassa tiriyaṃ" (p. 408).

There is a variant reading *kulka*, ? *kūlaka*.

In the Introduction to the Jātaka, *kullaka* answers to *bhitti* 'a buttress.' It is also called *āvāṭa*¹ (p. 407, l. 24).

Kullaka I take to be for *kūlaka*; cf. Sk. *kūla* 'slope, bank'; *kūlaka* 'bank, dike, shore.'

The Eng. dike means 'trench, embankment,' and is the same as *ditch* (cf. Ger. *teich* 'a pond'). The *Ditch* at New-

¹ i.e. *āvāṭa-taṭṭa* (see Jāt. iii. p. 508).

market is an embankment. In Middle English *dike* is used to translate *spelunca* (see Hampole's Psalter).

KOLĀPA.

This word occurs in Jât. iii. p. 495, in reference to a tree full of holes, sapless and dry, "rukkho khānumatto hutvā chiddāvaccchiddo vāte paharante" (*Ib.* pp. 491, 496).

The Com. explains it thus: "*kolāpe* ti vāte paharante ākoṭita saddaṃ viya muñcamāne nissāre" (see Milinda Pañha, p. 151).

GIRIBBAJA.

Dr. Oldenberg translates *giribbaja* by 'dwelling in the mountain' (Dīpavaṃsa, xiii. 16). It seems to mean, however, 'a hill-run, a cattle-run on the hills,' cf. "ekasmim yeva *gribbaje* paṇṇasālaṃ māpetvā vāsāṃ kappesi" (Jât. iii. p. 479), "he made a hermitage right upon the 'hill-run,' and dwelt there." "*Giribbajasenāsane* viḥāsi," etc. (*Ib.* p. 479, l. 3). In l. 5, "*giribbajam* pavesetvā" refers to the *elikā* that are made to turn into the hill-runs and graze there. In line 9, "*giribbajadvare* aṭṭhāsi" must refer to the entrance of the pens on the 'runs.' Cf. *vaja* 'a pen' (Dh. p. 238, l. 9), *vajadvāra* (*Ib.* p. 238, l. 15). Cf. Marāṭhī *vraja*, 'a village or station of cowherds;' Hindi *vraja*, 'a cow-pen.'¹

CATUKKA.

"*Catukke catukke* paharantā . . . sīsam assa chinditvā sarīraṃ sūle uttāsetha" (Jât. i. p. 326).

"*Catukke (catukke)* kasāhi tālente" (Jât. ii. p. 123; see Jât. iii. p. 41).

Catukka 'a collection or set of four things.' Childers gives only one quotation for its use in this sense: "*sabba-catukkaṃ* nāṃ' assa dāpesi" (Dh. 292) 'he caused all the four kinds of things to be given him,' viz. four elephants, four horses, four thousand pence, four women, four slaves, four best villages, etc. See Cullav. 4. 6.

In Jât. iii. p. 44, 428, 429, we find "*sabba-catukka-yañña*" =

¹ Cf. Scotch 'sheep-raik,' a sheep-run; Mid. Eng. *rayke*, *rake* 'a path.'

'all the four kinds of sacrifices,' viz. four elephants, four horses, four bulls, and four men; and in Jât. iii. p. 44 we have *sabba-catukkkena yajitvâ* = 'offering a sacrifice of all the four kinds.'

Instead of using *sabba catukka*, 'all the four sets of things' could be expressed by the repetition of *catukka*, as in the passages quoted above, so that *catukke catukke tâleti* or *cat° cat° paharati* signifies 'to strike all the four sets of blows,' i.e. to administer all the four kinds of punishments inflicted upon malefactors. The question is, what are they? Fortunately they are not unknown. A full list is contained in the second part of the Anguttara Nikâya, II. i. i. and in the Milinda Pañha, p. 197. For an explanation of the terms used to denote these punishments, see Ang. Nik. pp. 113, 114.¹

The term *khârâpatacchika* may be connected with the Sk. *kshâraya* 'to torment,' by means of *kshâra* or corrosive substances.

CÂLETI.

Childers has no instance of *câleti* in the sense of 'to sift.' See Mahâvagga, vi. 10, 1, and cf. Marâthî चाळणें 'to sift;' चाळपा 'a sieve, strainer.'

Carati, 'to graze.' See Jât. iii. p. 479; Mahâvaṃ. p. 22, l. 9. Cf. Mârâthî चरणें, 'to graze;' चरण, चरवण, 'pasture, grazing.'

CHADAYATI.

This form occurs in Jât. iii. p. 144, and is explained by *piñeti, toseti*. It must be referred to the root *chad* (Vedic) — *chand* 'to please.'

TATṬAKA.

This word occurs frequently in the Jâtakas in the sense of 'dish,' or 'bowl for containing food.' There seems to be no corresponding form in Sanskrit. It may be connected with

¹ In the *erakavattika* and *citrakavāsika* punishments strips of skin were cut off the back (cf. Psalm cxxix. 3; and see Notes and Queries, No. 251, p. 398, Oct. 18th, 1884).

the Marāṭhī *tasta* 'a metal vessel to hold water, an ewer.' See Dham. p. 356; Jāt. iii. pp. 97, 538.

TAMATAGGA.

"Ye hi keci Ânanda etarahi vâ mamam vâ accayena attadîpâ . . . *tamatagge* me te Ânanda bhikkhû bhavissati" (Parinibbâna-Sutta, p. 23).

Buddhaghosa says *tamatagge* is *tamagge*, the *t* in the middle being euphonic, and renders it 'the most pre-eminent, the very chief.' Prof. Rhys Davids, in his translation of this Sutta, has adopted the explanation of the commentator, and translates 'the very topmost height.'

Tamas here means 'darkness,' *i.e.* mental darkness, one of the five avijjās in the Sāṅkhya philosophy; *tama-t-agge* must therefore mean 'at the extremity of the darkness, beyond the region of darkness,' *i.e.* in 'the light,' in Nirvāna, cf. *bharagge* 'at the end of existence, in Nirvāna': cf. "Imehi kho mahārāja sattahi bojjaṅgaratanehi paṭimaṇḍito bhikkhu sabbam *tamam* abhibhuyya sadevakam lokam obhāseti," etc. (Milinda-Paṇha, p. 340).

We find in Sanskrit *tamaḥ pāre*, answering to *tama-t-agge*: "Sa hi devaḥ paraṃ jyotis *tamaḥ pāre*" (Kumāra Sambhava, ii. 58).

For that deity is the supreme luminary existing at the extremity of darkness (beyond the region of *tamas*), *i.e.* in the region of light.

TAMATI.

Childers has not registered the √ *tam* 'to choke, suffocate,' but we find in the Suttavibhaṅga, i. p. 84, *uttanto*, with the various readings *vuttanto*, *uttamanto* (*Ib.* p. 272).

"So bhikkhu *uttanto* anassāsako kâlam akâsi" (Suttav. Pār. iii. 5. 22): "That bhikkhu, becoming suffocated and unable to get his breath, (through his brethren tickling him) died."

THÂSOTU°.

"Taṇ ca appaṭivāniyan ti | taṇ ca pana dhammam anivattitabhāvāvaham niyyānikam abhikkantatāya *thāsotujana*-sava-

namanoharabhâvena (*sic*) avasecaniyam (*sic*) asecaṇam (*sic*) anâsittakaṇ pakatiya 'va mahâvasâṃ tato eva ojavantaṃ | " (Therî-Gâthâ, p. 181).

At first sight *thâsotu* appears to be a blunder for *phâsuto*, but probably the original reading was *thânaso tu*, etc. 'truly, indeed'; so that instead of *thâsotujana*^o, we must read *thânaso tu jana*^o.

The Commentary explains *asecanaka*¹ (Therî-Gâthâ, v. 55) by *anâsittaka* (see my note on *âsevakattam*, in the *Ânguttara Nik.* i. p. 102).

There is a somewhat similar passage in the *Suttavibhaṅga*, see i. p. 271, where *asecanaka* is explained by *anâsittaka*, *abbo-khiṇṇa* and *pâṭekka*, none of which words are in Childers; nor has he any mention of *upasecana* (cf. *maṃsupasecana*) in *Suttavibhaṅga* *Sekkhiya*, 69, p. 204. See also *Cullavagga*, v. 19; *Thera-Gâthâ*, v. 842, p. 80; *Jât.* ii. p. 422; *Jât.* iii. pp. 29, 32, 144, 516.

DANḌA-YUDDHA. PATTÂḤHAKA.

There is a reference to these terms, which occur in the *Brahma-jâla-Sutta*, p. 9; in *Jât.* iii. p. 541, vv. 112, 113: "*danḍehi yuddham pi samajjanajjhe*," is explained in the Com. by *danḍayuddha*.

Mitam *âḥakena* = dhañña-mâpaka-kammam. See *Suttavibhaṅga*, I. xiii. 1. 2.

DISO-DISAM.

It is well known that *âri*, as well as *ava*, becomes *o* (see Ed. Müller's *Pâli Gr.* p. 12). Is *diso disam*, in Dr. Oldenberg's edition of the *Thera-Gâthâ* (p. 63, vv. 615, 616), a relic of the Sk. corresponding phrase where *diso* is the ablative *disas*, or is it the same as *disâvidisam*, which we find in the *Milinda Pañha*, pp. 259, 260?² *Pâli* has no instances of an

¹ See *Milinda Pañha*, p. 405; *Suttav. Par.* iii. 1. 3.

² *Silaṃ vilepanaṃ seṭṭhaṃ yena vâti diso disam*.—(*Thera-Gâthâ*, v. 615.)

Silaṃ seṭṭho ativâho yena vâti diso disam.—(*Ib.* v. 616).

(*udakaṃ*) *uddham-adho disâvidisaṃ gacchati*.—(*Mil. Pañha*, pp. 259, 260.)

ablative case in *-o* answering to Sk. *-as*, except *-to* (= *-tās*), and, moreover, it usually treats *disā* as a fem. noun in *-ā*, cf. *disāvidisā* with Sk. *disodisas*, Mil. Pañha, p. 398 (see also p. 251), Sk. *dhīmūḍha* with Pāli *disāmūḍha*; and Sk. *aparasa-param* with Pāli *aparāparam*.

I think we must, with Prof. Fausböll, write *disodisaṃ* (Jāt. iii. p. 491) as one word.¹

DHAMMASUDHAMMATĀ.

For this compound see Thera-Gāthā, vv. 24, 286, 479.

Is the reading *dhammesu dhammatā*, Jāt. i. p. 325, a mistake, or a various reading for *dhammasudhammatā*? (Jāt. i. pp. 461, 462; Jāt. ii. pp. 159.)

NIKHĀDANA.

In the passage from Jātaka, ii. p. 405, quoted in illustration of *Kālasutta*, '*vāsi-pharasūni khādana-muggare*' is wrongly printed for *vāsi-pharasu-nikhādana-muggare*, where *nikhādana* must be 'a chisel.' It occurs in the Suttavibhanga, i. Pār. iv. 1. 3, Sangh. vi. 1. 1. The translators of the Vinaya Texts render it by 'spade' (Cullav. vi. 15. 2).

For *nikhādante* in the Ang. Nik. p. 113, l. 3 from bottom, read *nikhādaneṇa*.

NIDDIHUNIYA.

This term is given as one of the synonyms of *makkha* (Puggala-Paññatti, p. 18). Is it from the root *dhren*, 'to cover,' meaning 'concealment,' 'hypocrisy'?

NIMINATI.

Niminati, not in Childers, signifies 'to barter,' from the *vac*; *niminhase* (Jāt. ii. p. 369); *nimineyya* (Jāt. iii. pp. 63, 222); *nimīni* (= *parirattesi*), Jāt. iii. p. 63, is written *nimīni* (*Ib.* p. 221).

¹ We find *disādisaṃ* in a foot-note.

PAKKATTHÂPETVA.

Udakam pakkatthâpetvâ 'having caused the water to boil' (Jât. i. p. 472). We ought, perhaps, to read *pakkatthâpetvâ*. Prof Fausböll gives, in a foot-note, the variant reading *pakkutthâpetvâ*. There is authority for *pakkutth°* and *pakkatth°* (*pakutth*). Cf. *pakkatthate khīrasmin* = 'in boiling milk' (Telakatahagāthā, p. 53, last line), *pakkatthātatele* (Dham. p. 178). In the Therī-Gāthā *kuthita* is explained by *pakkukuthita* (see v. 504), *pakkukuthite udake* (Ib. p. 182).

Childers has no examples either of the simple use of *√krath* or of its compounds. See Dr. E. Müller's Pāli Gr. p. 41; Vinaya Texts, ii. p. 57; Suttavibhanga, i. Pār. iv. 9. 4.

PAÑCANGULIKA.

This curious word occurs several times in connection with tree-worship, and is rendered by Childers 'a measure of five fingers' breadth.' Prof. Fausböll translates *gandha-pañcāṅgulika* (Jât. ii. p. 104) by 'five finger-lengths of scent.' See Jât. iii. p. 23, where it occurs again. In Jât. iii. p. 160, we have the very curious compound *lohita-pañcāṅgulikāni*, i.e. 'blood—pañcāṅgulikas' made of the human viscera (*antavaṭṭi*). At the "Feast of the Dead," a goat brought to be sacrificed is washed and ornamented about its neck with a *pañcāṅgulika*, which Prof. Rhys Davids calls 'a measure of corn' (see Jât. i. No. 18, and Eng. Trans. p. 227). In Wilson's *Essays on the Religion of the Hindus*, vol. ii. p. 171, we read that "Cows and bulls are washed and fed with part of an oblation first offered to Indra; being also painted and adorned with leafy and flowery chaplets."

Professor Senart points out the use of *pañcāṅgula* in the *Mahāvastu* (p. 269, l. 14; note p. 579), and thinks that it was some kind of ornament, and this view must be correct. But what kind of ornament was it? It was probably composed of shoots or sprouts of five finger-lengths, artificially scented, arranged in the form of a hand, and hung round some object of worship.

Turnour (Mahāv. p. 193) translates *pañc°* by 'ornaments radiating like the five fingers.' See Cullavagga, v. 18, 1.

The Hindus appear to have made decorations or ornaments of this kind. "The *Vijāṅkura* is what is known in Marāṭhī, at least in Konkan, by the name *ugavana*, or *rujavana*, 'young sprouts of corn,' generally of rice or wheat, artificially grown under shade and watered with any dye that the young blades are required to take. The blades assume the desired colour, and after they grow to the height of five or six inches, they are put by the women in their hair, like flowers. It is also known by the name of *saravara*, or *dhanya*. On the dasara holiday it is worn by men of the lower classes on their turbans" (Raghuvamśa, ed. Shankar P. Pandit, pt. ii. pp. 58, 59).

Could the original expression have been *pañcaṅkurika* 'the collection or aggregate of the five sprouts,' corrupted to *pañcaṅgurika*, and then to *pañcaṅgulika*?

PAṬINĀSIKA, PAṬISĪSAKA.

These words are not in Childers; the first means 'a false nose' (Jāt. i. p. 455), the second 'a false top-knot.'

Paṭisīsakam paṭimuñcitvā (Jāt. ii. p. 197; Milinda Pañha, p. 90).

PATIMĀNETI.

Navam patimānento, 'waiting for (looking out for) a ship' (Jāt. ii. p. 423). See Jāt. i. 258; Cullavagga, vi. 13, 2; Suttavibhaṅga Pār. iii. 5, 4; Bhikkhunīvibhaṅga Pār. i. 1.

We have no use of $\sqrt{\text{man}}$ with *prati* in this sense in Sanskrit, but Pāli has numerous examples of forms and meanings not to be found in Sanskrit. Childers has not registered the meaning of *nīharati* that belongs to *paṇāmeti*. See Jāt. ii. p. 28; Thera-Gāthā, ii. 53, 59; Suttavibhaṅga Pār. iii. 5, 4.

PARIPĀTETI.

Childers has no example of the causal of *paripātati*; but see Jāt. ii. p. 208, and Milinda-Pañha, p. 367, where *paripātiyanto* = 'being attacked.'

PALIPA.

This word occurs in three passages in our printed texts.

(1) "Uttiṇṇa paṅkā *palipā*, pātālā parivajjitā" (Thera-Gāthā, v. 89).

(2) "Laṭṭhi-hatṭho pure āsira so dāni migaluddako āsāya *palipā* ghorā nāsakkhira pāram etase" (Therī-Gāthā, v. 291).

The Com. explains *palipā* by 'kāmapaṅkato ditṭhipaṅkato ca.'

(3) "Paṅko ca kāmā *palipā* ca nāma" (Jāt. iii. p. 241).

The Com. explains *palipa* by 'marsh, quagmire.'

"*Palipo* vuccati mahākaddamo yamhi laggā sūkara-migadāyo pi sīhāpi vāraṇāpi attānam uddharitvā gantum na sakkonti," etc.

Sk. has no form corresponding to *palipa*. It has, however, *palva-la* = Pāli *pallala* in the sense of 'pond, pool,' which must be a derivative of a simpler *palva* (not found in the Sk. Dictionaries), to be compared with Greek *πηλός* (= *παλφος*) *παλκός*, Lat. *palus* (cf. Sk. *palala*, *palita* 'mud, mire,' Ir. *poll* 'mud,' whence Eng. 'pool').

In Pāli such a form as *palva* would become *palla* or *paluva* or *palira* (cf. Pāli *beluva*, *bella* with Sk. *bailva* and *bilva*). *P* in Pāli often occurs as the representative of a Sk. *v*; as *palāpa*, *chāpa* = Sk. *palāva*, *śāva*; so a Sk. *palva* would in Pāli become *palipa*.

The curious form *pali-patha* (Dh. 73, 432) 'a miry road, slough, quagmire,' is by Childers referred to Sk. *pari-patha*; but Pāli has *pari-pantha* in the sense of 'obstacle, danger,' so that the first element in *palipatha* is not *pari*, but *pali* in the sense of 'muddy, miry.' The Scholiast says that *palipatha* metaphorically denotes 'lust' and the other *klesas*, and thus corresponds closely to the sense of *palipa* in the passages already quoted.

The root-meaning of *pal* seems to be 'grey, hoary,' cf. Sk. *palita* 'grey,' *palāgni* 'bile' (lit. 'black-fire,' *melancholia*), *pal-k-nī*, Hindi *palaknī* 'an old woman'; Gr. *πελλός*; Lat. *palleo*.

PÂṬIYAMÂNA, CIKKHASSANTA, ÂCAMAYAMÂNA.

“Ditṭhapubbo pana tayâ mahârâja koci ahinâ datṭho manta-padena visam pâṭiyamâno visam cikkhassanto uddham-adho âcayamâno” (Milinda-Pañha, p. 152).

Of the three participles in the extract quoted above, the editor says he “can make nothing.”

(1) But may not *pâṭiyamâna* be referred to the $\sqrt{paṭ}$ ‘to remove,’ meaning in the causative ‘to expel, eradicate’ (cf. the use of *âkaḍḍhati*, Jât. iii. p. 297); or can it be referred to the causal of *pra+at* ‘to cause to go forth, to expel’?

The old Siṅhalese version renders it by *baswana laddâwa*.

(2) *Cikkhassanta* must, I venture to think, be referred to \sqrt{kshar} ‘to ooze out,’ and here signifies ‘causing to ooze out.’

The Old Siṅhalese version has *sanhin duwana laddâwa* = ‘causing to run out softly.’

(3) *Âcamayamâna*, if the reading is correct, must be referred to \sqrt{cam} , ‘to rinse,’ with the causal sense of ‘to wash out, purge, cleanse.’

Dr. Trenckner remarks that *paccâcam°* and *âcam°* mean ‘to resorb,’ and must belong to \sqrt{cam} , though we find them written *paccâcam°* and *âcam°*. Here perhaps we ought to read *âcamayamâna*, the caus. part. of *âcam°*.

The Siṅhalese version does not help us in its substitution of ‘*temana laddâwa*,’ unless it means ‘washing out,’ instead of ‘wetting’ or ‘moistening.’

The general sense of the passage quoted is by no means difficult to make out, if we recollect that there were three ways of treating a person who had been bitten by a snake: (1) by causing the offending reptile to extract or ‘resorb’ the poison; (2) by muttering spells; (3) by the use of drugs as emetics or purgatives.

We find some reference to these methods in Jât. i. p. 311; iii. p. 297; Milinda Pañha, p. 150.

In the first reference *paccâcamati* (text has *paccâramati*) is explained by *kaḍḍhati*, and in the second *âcamâmi* is equivalent to *âkaḍḍhâmi*.

The Milinda Pañha extract might be translated as follows :

“But have you ever before seen, great king, a man who has been bitten by a snake expelling the poison by means of a spell-verse, causing the poison to ooze out, and [by means of drugs] purging himself upwards and downwards.”

I now give the corresponding passage from the Old Siñhalese version, by Hīnaṭi-Kumbara-Sumaṅgala-Unnāṇse : (p. 191 of the 1877 Colombo edition) :

“Maharajāṇeni wiṣa wināsa karana nāwu mantra pada-yakin, wiṣa *baswana laddāwu*, wiṣa *sanlin durana laddāwu*, wiṣa *ūrdhādho bhāyayehi auṣadha jalayena temana laddāwu* nayaku wisin daṣṭa karana laddāwu kisiwik topa wisin dahnā ladde dæyi.”

PĪLIKOLĪKA.

Pīlikolika is equivalent to *akkhigūthaka* (Therī-Gāthā, v. 395). The commentary gives *pīlikā* as the first part of the compound, but makes no remark upon the second element. Was the original *pīlikāvillika* or *pīlikāvilika* from *pīlika*+*vellika*? Cf. Sk. *irā-villika* ‘a pimple.’

Pāli has *pīlakā* ‘a boil, pustule’; but this is the only passage where *pīlikā* is to be found. For *āvi*=*o* see *Diso-disaṃ*. Is the Commentary right? can the word be referred to *pīli-kothaka*? Cf. Hindi *kotha*, Sk. *kotha* ‘inflammation or ulceration at the angles of the eyelids.’

PUNṆAGHAṬA.

This term is mentioned in connection with festival decorations (see Jāt. i. p. 52; Eng. Trans. p. 66). Prof. Rhys Davids renders it a ‘well-filled water-pot.’ It occurs again in the Dīpavaṃsa, vi. 65; xiv. 30: *punṇaghaṭaṃ subhaṃ* [*thapayantu*], translated by Dr. Oldenberg as ‘auspicious brimming jars’ (Dham. p. 149; Mahāvaṃsa, p. 193). I find *punṇapatta*=*punṇaghaṭa* in the Pūtimāṃsa Jātaka, iii. p. 535, where I have translated it by ‘the flowing bowl, the full bowl,’ and have added the following note of explanation: “The full bowl was a lucky omen. It sometimes denoted

a box crammed with presents to be distributed at a feast” (Folklore Journal for Jan. 1885).

PUPPHA-CHADDAKA.

Ahosim puppha-chaddako (Thera-Gāthā, v. 620). *Puppha-chaddako* ‘a flower-seller, garland or nosegay-maker.’ Cf. Sk. *pushpalāva* ‘a nosegay-maker.’

Puppha-chadda-kamma is mentioned as one of the ‘low’ occupations in the Suttavibhaṅga, ii. 2. 1. *Chaddaka* in *rūpiya-chaddaka* has a different signification.

PONTI.

This occurs in Therī-Gāthā, v. 422. The Com. shows we must read *poti* ‘cloth,’ cf. L.’s reading, *poṭhi*. But *ponti* might be a dialectic form, cf. Marāṭhī *bontha* = ‘a cloth thrown over the head and body as a cloak.’

BUBBULAKA.

“Vatṭani-r-iva koṭar’ ohitā majjhe-bubbulaḥkā saassukā” (Therī-Gāthā, v. 395).

The Commentator explains *majjh°* by “akkhidala-majjhethi-tajalabubbaḥasadiṣā.”

The only meaning that is given by Childers to *bubbulaḥkā* is ‘bubble.’ Cf. Sanskrit *budbuda*, ‘pupil of the eye,’ and Marāṭhī *bubūla*, *bubala*, ‘the eyeball, the pupil and iris.’

BHA-KĀRA, YA-KĀRA.

These terms occur in the Suttavibhaṅga Pāc. ii. 2. 1 amongst the ‘low’ terms of abuse (*hīno akkoso*); cf. Marāṭhī *ca-kāri*, a cant term for ‘a backbiter,’ and *bak-bhaka*, *bakbaka* ‘gabbling, chattering,’ *bhupakāra* ‘the whoop of monkeys,’ *bhokāra*, a contemptuous term for the mouth or face when distorted by bellowing or yawning. The term *kātakoṭacikā* (Pāc. ii. 2. 1), another term of abuse, is explained by the Commentary as a compound in which *kāṭa* = *purisa-nimitta*, *koṭacika* = *itthi-nimitta*, cf. Hindī *kāḍa* = *puḍendum virile* (compare Tela-kaṭ-g. verse 79).

BHAKUṬI, BHĀKUṬIKA.

In the Suttavibhaṅga I. Saṅgh xiii. 1. 3. we find *bhākuṭika*-*bhākuṭika* 'frowning severely,' and *abhbhākuṭika* 'smiling' (i.e. 'not frowning').

Dr. E. Müller (Pāli Gr. p. 11) says *bhākuṭi*=Sk. *bhrūkuṭi* 'eye-brow,' but in the passage referred to it must signify 'a frown'; cf. Marāṭhi *bhrukūṭi* 'a frown, contraction of the brows.'

We also find *bhakuṭi*=Sk. *bhrukūṭi* in Jât. No. 329, p. 99 : "Cāleti kaṇṇaṃ *bhakuṭiṃ* karoti," spoken of a monkey that wriggles its ears and frowns in order to frighten the young princes in the palace of Dhanañjaya.

The translators of the Vinaya Texts have wrongly rendered "kvāyaṃ abalabalo viya mandamando viya bhākuṭibhākuṭiko viya" (Cullav. i. 13. 3) : "Who is this fellow like a fool of fools, or like an idiot of idiots, or like a simpleton of simpletons?" It should be "Who is this fellow (coming along) as if (he were) very feeble, as if very sluggish and as if frowning severely?"

Buddhaghosa explains it by *saṅkuṭita-mukhatāya*; he seems to have got this meaning out of *uttānamukha*. See note on *Saṅkuṭika*.

BHŪMISĪSA.

This word occurs in Dīpavaṃsa, xv. 26, and Dr. Oldenberg translates it by 'hill.' In Jât. ii. p. 406 it seems to mean the highest point of sloping ground.

BHENḌU OR GENḌU?

In Jâtaka iii. No. 359, p. 184, we find the compound "ratta-kambala-*bhenḍu*," for which there is the variant reading "ratta-kambala-*genḍu*," with which we may compare "ratta-kambala-*puñja*" (Jât. i. No. 12, p. 149).

Prof. Davids translates, 'a cluster of (red) kamala-flowers' (see Jât. i. No. 72, p. 319). In Thera-Gāthā, v. 164, we find *sata-bhenḍu* (explained by the commentary as "anekasata-

niyyūho”), for which we find the variant reading *sata-geṇḍu* (see Jât. ii. p. 334).

It is quite possible in Siṅhalese MSS. to mistake *bheṇḍu* for *geṇḍu*. The question is, however, which is the correct reading? I am inclined to read *geṇḍu* in all cases, and to compare it with *geḍu-ka* ‘a ball.’ The meaning of *geṇḍu* in “*ratta-kambala-geṇḍu*” must be ‘a tuft, tufted ball,’ or ‘cluster,’ cf. Marāthī *geṇḍa* ‘a tufted head of flowers like the globe amaranth.’ It also signifies ‘a knob, a boss of silk or silver,’ and this meaning seems to explain *bheṇḍu* (i.e. *geṇḍu*) in *bheṇḍu-pilandhanāni* (Jât. i. No. 93, p. 386).

Cf. Siṅhalese *geḍi* ‘a ball,’ and *geḍigé* ‘an ornamental arch.’

MAMSAŚŪLA.

Mamsasūla occurs in the Sasa-Jatāka. In my translation of it,¹ I have, in following Childers, wrongly translated it by ‘spit’ instead of ‘a bit of roasted meat,’ corresponding to Sk. *sūlyamāṃsa* ‘roasted meat’ (see Jât. iii. p. 220, ll. 13, 15, 16).

Sūla means a stake, the impaling stake, also a skewer, spit, but it also represents a form *sulla* = Sk. *sūlya* (see Jât. iii. p. 220, l. 16). In fact, Pāli *sūla* represents English *stake* and *steak*. So Pāli *mūla* stands for Sk. *mūla* and *mūlya*.

It is curious to find that Childers omits the very common phrase *sūle uttāseti* ‘to impale’ (Jât. i. pp. 326, 499, 500).

Fausböhl has *mūle āvunītrā* (J. iii. p. 35, l. 11), for which we ought to read (*nimbassa*) *sūle* . . . *āvunītrā*, corresponding to *appenti nimbāsūlasminī* (Jât. iii. p. 34, l. 26).

MARUMBA.

For examples of the use of this term see Mahāvamsa, p. 169, l. 8; Dīpavamsa, xix. 2. Dr. Oldenberg says, “I cannot define the exact meaning of *marumba*. Turnour translates this word by ‘incense,’ which is decidedly wrong. To me it seems to mean something like ‘gravel.’” It

¹ Folklore Journal for Nov. 1884

generally occurs in combination with *pāsāna*, *sakkhara* and *kāṭhala* (Suttavibhaṅga ii. Pāc. x. 1. 1). In the Milinda-Pañha, p. 197,¹ we find *khara* 'sharp'² applied to *marumba*. It may be compared with Marāṭhī *murūma* 'a kind of fissile stone'; Hindī *murama* 'a kind of gravelly soil.'

MUCCHATI, MUCCHETI.

Childers quotes *muccati* in the sense of 'to curdle,' under *muñcati* (√*muc*), but perhaps we ought to read *mucchati*, from the √*mucch*. He has no example of √*mucch*, in the sense of 'to tune.' cf. *viṇaṃ mucchetvā*, Jāt. iii. p. 188.

Cf. "Mūsilaṇḍavādako pi viṇaṃ uttama-mucchanāya *mucchetvā* vādesi" (Jāt. ii. p. 249, ll. 2, 7, 13).

"Viṇaṃ *muccheti*" (Jāt. iii. p. 188).

MUṬṬHASSATI.

In the first volume of his Dictionary Childers, influenced no doubt by the use of the root *muh* and its derivatives, made *muṭṭha* to be another form for *mūḷha* or *muddha*. In the additional matter appended to the second part of the Dictionary he refers it, on account of *pamuṭṭha*, to the root *mush*.

The translators of the Vinaya Texts, Mahāvagga, x. 3, in a note on *pari-muṭṭha* (bewildered), also lend their support to this etymology of *muṭṭha* (though Sk. *parimush* usually means 'to steal'), and refer to the Sanskrit *mushitā-smṛiti* in Kathā-Sarit-Sāgara, 56 :—

"Atha 'ekadā 'anūpāsyaiṇa saṃdhiyaṃ askhālitāṅghrikaḥ sa sushavāpa Nalaḥ pāna-madena *mushita-smṛitiḥ*," i.e. 'Nala lost his senses through drunkenness and forgot to say his evening-prayer and to wash his hands.'

But Pāli, as far as we can judge from the printed texts, does not use *muṭṭhassati* in this sense.

¹ In this passage *āvatta* = 'whirlpools,' *gaggalaka* 'eddies,' *vaṇṇa* 'bends, windings'; but I can make nothing out of *cadika*. One MS. has *vadika*, but ought we not to read *velika* 'surges'?

² Is this an error for *kāṭhala*?

Sati in Buddhist phraseology had acquired for the most part a higher meaning than 'senses' or 'involuntary consciousness,' and denoted 'attention,' that was under the control of the will, as seen in such phrases as *kāyagatā sati*, 'meditation on the body,' *marāṇa-satiṃ bhāveti* = 'to dwell on the thought of death,' *sati-paṭṭhāna* = 'earnest meditation,' *sati-sāmpajañña* = 'mindfulness and thoughtfulness.' In fact the use of the English *mind* in the sense of 'to remember,' and 'to attend,' suggests 'mindful' and 'mindfulness' as fit renderings of *sata* and *sati* (in *sato sampajañño, asaṅcicca asatiyā*). *Muṭṭhassati*, 'inattentive, unmindful,' is opposed to *upaṭṭhasati* (in the Sallekha-Sutta), 'attentive, mindful,' just as *muṭṭhā sati* (Thera-Gāthā, v. 98, 99) is opposed to *upaṭṭhā sati*. "*Satiṃ paṭṭhāpetum*" = 'to fix the attention.'

The correct expression in Pāli for 'to lose one's senses through drink,' is *visaṇṇī hoti*, and *visaṇṇībhūta* = Sanskrit *mushita-smṛiti*.

(1) "Apātabbayuttakam pīvitvā *visaṇṇībhūta* satim paṭṭhāpetum asakkontā" (Jāt. i. pp. 362; see *visaṇṇī honti*, Ib. p. 361; *visaṇṇī katvā*, Ib. p. 269).

(2) "Yathā bhaṇḍam gahetvā madhum pīvanto *visaṇṇīno* hutvā sīsam ukkhipitum na sakkonti" (Thera-Gāthā, p. 181).

"*Satiṃ paccupaṭṭhāpetum asakkonto*" is used of a person who, through grief on account of loss of wealth, is unable to have command over his feelings (Jāt. i. p. 353).

At one time I thought that *muṭṭha* might be another form of *mucchita*, from the root *mucch*, just as we find *ussita* for *ucchita* = *ucchrita*, and *iṭṭha* = *icchita*. Now a form *mussati* does actually occur in Cullavagga, x. 8, in connection with the feminine *muṭṭhassatini*,¹ for which we find a variant reading *muyhati* (see Cullavagga, p. 327), which shows that there existed some confusion between the two forms.

The reading *pammutttha* (Dhammapada, pp. 247, 248;

¹ Tassā muṭṭhassatiniyā gahito-gahito *mussati*.

Upalavannā had such an unretentive memory that she forgot the Vinaya, though it was frequently repeated to her.

In the Mahāvagga we find *sati-repullapatto* applied to one who had regained full possession of his faculties.

Jât. iii. 511¹) seems to be an orthographical error for *sammutt̥tha*. Dr. Oldenberg always prints *sammutt̥tha*, with the variant reading *pamutt̥tha* (Suttavibhaṅga i. Pâc. i. 2. 6; and pp. 165, 275).

In the Puggala Paññatti, pp. 21, 25, we find, as a synonym of *sati*, the term *sammussanatā*, which must be referred to a Pâli verb *mussati*, which, as we have already seen, does occur. See Sutta Nipâta, iv. 7. 2.

On looking over the Dhātu-mañjûsa I find *mus* 'to steal,' and *mus* 'to wander [in mind]' explained by *sammose* (cf. *sati-sammosa*,² Milinda-Pañha, p. 266; Sept Suttas Pâlis, p. 248; Puggala Paññatti, iii. 7), *mulārīmhe*.

This $\sqrt{}$ *mus* 'to wander, to be bewildered,' must, we venture to think, be referred to Sk. *mr̥ish* vergessen vernachlässigen, sich aus dem sinne schlagen (B. and R.). Sk. *mr̥ishá* becomes in Pâli *musá*, so that there is no difficulty in regard to the regularity of its form. In Prakrit we find *pamhusā*, *pamhut̥tha*; *pamhat̥tha*³ (Râvaṇavaha, 6. 12.), which Dr. E. Müller, following P. Goldschmidt, refers to $\sqrt{}$ *smr̥ish* (Pâli Gr. pp. 57, 58).

RINDI.

"Pinavaṭṭapahitauggatā ubho sobhate su thanakā pure
mama

Te *rindi* va lambante 'nodakā" (Therî-Gâthâ, v. 265).

The editor says, "I am unable to make out the correct reading." Dr. Pischel has laid his readers under great obligations by his liberal quotations from the Commentary, without which no emendations could be attempted.

The Comment explains *te rindi* as follows :—

"*Therîti*⁴ *va lampantanodakā ti | te ubho pi me thanā anudakā galitajalā veṇṇudandake ṭhapitaṃ udakabhasmā viya lambanti.*"

¹ A foot-note gives the reading *pamutt̥tha*.

² Cf. *sammoha* in this sense (Puggala Paññatti, p. 21).

³ In Râv. xi. 58, iv. 42, it is glossed by *pramushita*.

⁴ This seems a misspelling for *te ritti*, i.e. *te ritti*.

The various readings for *te rindī* are *theritti*, *theriti*, *therindi*, *terindi*, *therīhi*, from which we might construct the readable *te ritt' iva lambante*, etc.

But *te rittīva* is for *te rittā iva*, a long vowel being elided before *iva*. Cf. *mā palujjīti* for *mā palujje iti* (Mahāparinibbāna-Sutta, p. 36; see Childers, "On Sandhi in Pāli," 105. 15).

Rittā of course refers to *thanakā*, and means 'empty, dry,' and this is supported by the comment, which describes the breasts of the Therī as containing no moisture, and hanging like dry water-bags at the end of a bamboo-stick (*-bhasmā* in the Com. is a blunder for *-bhastrā*).

Rittā and *rittaka* are common terms for 'empty' from the root *riñc* (not in Childers). See Therī-Gāthā i. 93, p. 183; Jāt. iii. p. 492.

LAKUṬA.

Lakuṭa 'a club' (Milinda-Pañha, pp. 367, 368); cf. Hindi *lakuṭa* 'a stick'; Sk. *laguḷa*; Pāli *laguḷa*; Marathi *lākūḍa*, *lānkūḍa*.

VAGGULI-VATA.

See Note on APASSENA.

Vaggulī-vata seems to mean the 'swinging-penance' and answers to Marathi *begūḍa* 'a religious mortification.' "Swinging by means of a hook introduced under the muscles of the back, from a cross piece passing over a post either planted in the ground or fixed on a moving cart."

VAJJHA.

Vajjha-sūkariyo, i.e. 'barren old sows' (Jāt. ii. p. 403, l. 5). The more usual form is *vañjha* (Jāt. iii. p. 426; Suttavibhaṅga, ii. p. 70).

VAMBHETI OR VAMHETI.

Dr. Oldenberg always prints *vambheti* (see Suttavibhaṅga Saṅgh. iii. 3. 1; Thera-Gāthā, v. 621).

It is often used in contrast to *ukkaṃseti*, as "ए'eva attānaṃ ukkaṃseti no paraṃ vambheti" (Aṅg. N'k. pt. iv.).

Prof. Fausböll prints *vamheti*, cf. "Parassa ce *vamhayitena* hīno" = 'if one becomes low by another's censure' (Sutta Nipāta, v. 905). 'Khumṣenti *vamhenti*' (Jāt. i. p. 191).

In Jāt. i. p. 356, ll. 3, 6, 10, *vamheti* signifies 'to boast,' and in Jāt. i. p. 359, *vamha* = pavikatthita, vikatthita.

Prof. Senart compares *nirvamhanī* in Mahāvastu, p. 314, with *vamheti*, and this would doubtless be all right if *vrīṃh* 'to roar,' or *vaṅgh* 'to blame,' were the true root, but I think the MSS. are in favour of *vamh*°. In an excellent MS. of the Apadāna, in my own possession, I always find *vamh*°, and not *vamh*°.¹

Professor Fausböll also prints *sumhāmi* for *sumbh*° and *āsumhi* for *āsumbhi* (Jāt. iii. p. 185; Jāt. iii. p. 435); but see *āsumbh*° (Suttavibhaṅga ii. Pāc. viii. 1, p. 265), *nisumbh*° (Thera-Gāthā, v. 302).

c

VIDAMSETI.

Just as the roots *ghṛish* and *hṛish* give rise to *ghaṃsati* and *haṃsati*, so, in later texts, we find *vidamseti* for the more usual *vidasseti*.

"Paviṭṭho padīpo andhakāram vidhameti, obhāsaṃ janeti, ālokaṃ *vidamseti*, rūpāni pākataṇi karoti" (Milinda-Paṇha, p. 39).

Pilandhanam *vidamseti* (Therī-Gāthā, v. 74, p. 131).

Cf. ālokaṇ ca *dassessāmi* (Dīpavaṃsa, xii. 31).

VILĀPANATĀ.

This word occurs as one of the synonyms of *mutṭhasacca* (Puggala Paññatti, p. 25), while *avilāpanatā* is that of *sati*. These must be referred to the √*li*, cf. *apilāpana* (Milinda-Paṇha, p. 37). See Dr. Rhys Davids' note on *upalāpanā* at Mahāparinibbāna Sutta, i. 95.

VISĪYATI.

"Kāmaṃ bhijjatu 'yam kāyo maṃsapesi visīyaṃ" (Thera-Gāthā, 312). *Visīyati* is not in Childers; it means 'to be

¹ We find *parisumbh*° in Jāt. iii. p. 347.

reduced to atoms, to be broken to pieces,' from the root *çri*=*çar*, cf. Mahavastu, p. 23 :—

"Te dâni narakapâlâ kasya dâni yûyam atra sañjâpaya-mânâ pratyudgacchatheti tâm praharanti yathâ dadhighatîkâ evam *çîryanti viçîryanti*," cf. *seyyasi*, *viseyyasi*, *visiṇṇa* (Jât. i. 174 ; Dh. 147).

VEGHA-MISSAKENA.¹

This is confessedly a difficult word to deal with. Dr. Rhys Davids says its meaning is not clear, and for it he adopts another reading. It occurs in the *Mahâparinibbâna Sutta* (ed. Childers, p. 22) :

"Seyyathâpi Ânanda jarasakaṭaṃ *vegha-missakena* yâpeti evam eva kho Ânanda *vegha-missakena* maññe Tathâgatassa kâyo yâpeti."

This passage Dr. Rhys Davids translates as follows :

"And just as a worn-out cart, Ânanda, can only *with much additional care* be made to move along, so methinks the body of the Tathâgata can only be kept going *with much additional care*" (*Buddhist Suttas*, in "Sacred Books of the East," vol. xi. p. 37).

The translator prefers the reading of the Burmese MSS. *vekha-missakena*, and takes *vekha* to be a shortened form of Sanskrit *arekshâ* 'care,' a most ingenious way of getting some meaning out of the word. Buddhaghosa, however, gives a different explanation of it. His words are :

"*vegha-missakenâ* ti bâhabandhana - cakkabandhanâdinâ paṭisaṅkharanena *vegha-missakena*."

The commentator evidently understood *vegha* in the second part of the sentence (as it stands in the text) in a metaphorical sense :

"maññe ti jarasakaṭaṃ viya *vegha-missakena* maññe yâpeti arahatta-phala-veghanena catu-iriyâpathâ-kappanam hoti nidasseti."

The word seems to be used metaphorically, however, in the following verse, where *vegha*^o is an adjective :

¹ See *Academy*, Oct. 4, 1884, No. 648.

"Ye kho te *vegha-missena* nânatthena ca kammunâ manusse uparundhati pharusupakkamâ janâ te pi tath' eva kīranti [*sic*] na hi kammaṃ panassati" (*Thera-Gāthā*, ed. Oldenberg, p. 20, l. 143).

The learned editor offers no note of explanation beyond the quotation from the commentary, ("*veghamissenā* ti varattakkhaṇḍhādīnā sīlādīsu *vegha-dānena veghamissenā* ti pāli so ev' attho"), and refers to Dr. Rhys Davids's *Buddhist Suttas*.

Looking for the present only to the interpretations of the commentaries, it is evident that *vegha* is to be explained by 'band,' 'tie' (*bandhana*), or by 'bit of leather,' 'thong,' 'strap,' etc. (*varatta-kkhaṇḍādi*). According to Buddhaghosa, an old cart had to be kept from dropping to pieces by lashing of the shafts and wheels with pieces of string, rope, leather, etc. It seems to have been an ancient usage, and still survives, if the following description of "Riding in a Dak" is to be relied on :

"It is interesting to see the nondescript vehicles—crazy concerns, with plank trucks, bamboo frames, and not a pin, bolt, or scrap of iron about them, *the pieces of the rickety things all tied together with ropes and strings*. With a knife we could in two minutes make one of them as complete a ruin as Holmes' 'One-horse Shay' " (*Our New Way Round the World*, London, 1883, p. 129).

We cannot, I venture to think, explain *vegha-missakena*, according to the *Sumangala Vilāsinī*, both literally and metaphorically in one and the same passage without destroying the balance of the whole sentence, and spoiling the comparison intended by Buddha between an old cart and the enfeebled body of an old man. The translation from the Pāli already quoted might be amended somewhat as follows :

"And just as an old cart, Ānanda, is kept going by lashings of ropes, etc., so methinks the (enfeebled) body of the Tathāgatha is only kept up (*or supported*) by bandages, ligatures, etc."

The body of an old man would need some protection from heat and cold, hence the use of a *bandhana*. The modern

Hindus, for instance, protect their faces by the use of the *dhâṭhâ-bāndhnâ*, the “*dhâṭhâ*” being (according to Bate’s Hindi Dictionary) “a handkerchief tied over the head and ears.”

But how about the curious form *vegha*? What are its etymological connections? With Dr. Davids, I unhesitatingly adopt, for other reasons than his, the Burmese reading *vekha*, or rather *vekkha*, and would refer it to Sanskrit *veshka*, ‘a noose, lasso’ (with *lasso* compare English *lace* and *lash*). Böhtlingk and Roth give only two references for the use of *veshka* (Çat. Br. iii. 8, 15, and Kâty. Çr. vi. 5, 19). On referring to the second quotation, I find that the commentator explains *veshka* by *gulâ-veshṭaka*.

The change of *shk* to *kkh* is quite regular, cf. Sanskrit *nishka* and Pâli *nikkha*. Etymologically, *vekkha* is equivalent to *vinculum*, and must be referred to the root *vik* ‘to bind,’ preserved in Sanskrit *veshṭ*, Latin *vincire*, etc.

Professor Kern says: “It seems to me somewhat doubtful whether the Pâli word *vegha* must be considered to represent a bad reading. So far as I am able to judge, *vegha* is quite correct as to its form, and admits of a ready explanation. I would venture to take it as the equivalent of Sanskrit *vighna*, ‘difficulty, trouble,’ so that the meaning of the well-known passage in the Mahâparinibbâna Sutta would come to this: ‘just as an old cart moves with difficulty, so does the body of Tathâgata.’ *Missakena* is here used adverbially, whereas *veghamissa* in Thera-Gâthâ, as quoted by Dr. R. Morris, is an adjective, meaning, if I am not mistaken, ‘molesting, troublesome.’

“Instances of Sanskrit ‘i’ passing into Prakrit ‘e,’ especially in syllables which are long, naturally or by position, are not wanting, e.g. Sanskrit *âpîḍa*, but Prakrit and Pâli *ârelo*, *ârelâ*; *îdṛṣa* becomes *edisa*, *erisa*; for *Viṣvabhû*, *Viṣvâmitra*, *Viṣvantara*, Pâli shows *Vessabhû*, *Vessâmitta*, *Vessantara*. In Prakrit we find *peṇḍa* as a substitute to Sanskrit *piṇḍa*, and in one of the inscriptions at Barhut *Anâdhapedika* for *Anâthapiṇḍika*. By a similar process Sanskrit *vighna* will become *viggha*, *veggha*, *vegga*, or *viggha*, *vigha*, *vegga*. The

change of the original vowel sound points to a tendency in some dialects to pronounce the 'i' in the manner of the English 'i,' e.g. in *ship*, and the Dutch short vowel in the corresponding word *schip*, the plural of which is sounded *schepen*, with a lengthened 'ê.'

"There are a few instances of a short 'i' passing into e—e.g. in Pāli *mahesi*, Sanskrit *mahisthī*, *veha* in *vehāgamana*. The discussion of these cases would be superfluous, as throwing no more light on the word in question.

"I have tried to show that the change of *vighna* into *vegha* may have taken place according to well-established phonetic rules. I am, however, not prepared to uphold the theory that *vegha* is necessarily the remote offspring of *vighna*; for, in the language of the Zend-Avesta, we meet with *voighnā*, where the particle showed itself in Guṇa form. It is just possible that, along with the form *vighna*, there existed in some Indian dialect another—*vegghna*, which would correspond to *voighna*, except in gender."

To this I replied that "If we were quite sure that *veggha* has the sense of 'difficulty' or 'trouble' in the passages already referred to, then Prof. Kern's suggestion would be perfectly convincing. Pāli has the word *viggha*, which Childers rightly refers to Sanskrit *vighna*: and it is quite possible, too, for a prākṛitised variant *veggha* to have co-existed along with *viggha*, for we have *nekkha*, as well as *nikkha* (from 'niṣka'), and *inghāḷa* and *angāra*. But there are one or two points that seem to militate against Prof. Kern's theory that *veggha* = 'difficulty.'

"1. The explanation of the two commentators quoted is dead against it. Their interpretation, traditional though it be, should count for something. My etymology is based upon the remarks of the commentaries, and, if they are wrong, my explanation and derivation fall to the ground. I venture to think that 'binding' or 'obligatory' would suit the context of *vegghamissena* better than 'troublesome.'

"2. The force and appropriateness of the comparison seem to be spoiled by the use of *veggha* in the sense of 'difficulty'; for would there not be a *difficulty* in keeping up or main-

taining anything that was old and shaky? Why should an old cart be specially mentioned? Why not an old bed, chair, lamp, in fact anything old and rickety?

"It is possible to let the reading of the Sinhalese MSS. stand as a variant of *vekha* or *vekkha*. Dr. Trenckner has shown that Pāli has such duplicates as *laṅgeti* and *laketi*, *lagula* and *lakuṭa*, *chagana* and *chakana*,¹ *paligha* and *palikha*. Why, then, may there not have been a *vegha* as well as a *vekha*?² Perhaps the form *vegha* was preferred to *vekha* because, as sacrifices were an abomination to the early Buddhists, they would not be anxious to preserve that form of the word which would remind them of its true origin and connexion with sacrificial rites.

"Whether *vegha* or *vekha* be the correct form, or whether it is to be explained as 'difficult,' etc., must be left for those more competent than myself to decide; but Prof. Kern's explanation is valuable and suggestive; and he certainly proves that a Pāli form *vegha* is a representative of Sanskrit *vighna*."

VERAMBA.

Veramba-vāta seems to mean 'a strong sharp cutting wind' (see Jāt. iii. pp. 255, 256, 484; Thera-Gāthā, vv. 597, 598).

The Jātaka contains a story of a conceited vulture that flew beyond its proper range, and passing through the black-wind, got under the influence of the veramba-wind and was reduced to atoms (see Dhammapada, p. 163). A variant reading gives *verambha*. The root seems to be *rambh* or *lambh* 'to roar, bellow,' cf. Sk. *rambhā* 'lowing.'

SADDHA.

At p. 84 of the "Journal of the Pāli Text Society," for 1883, Mr. Bendall requests his readers "to cite any further authority for *saddha*=*craddha*" that they may come across.

¹ Cf. Pāli *lakāra* (not in Childers) 'a chain attached to a well,' with Marāṭhī *lāṅgara* (Mil. P. p. 378).

² The literary Prākṛits have *mekha* for *rekha*, showing that *g* and *k* were unstable and showing a tendency to pass into *h*.

The following instance is from Prof. Carpenter's transcript of the Ambatṭha-Sutta (i. 27, 28): "Api nu naṃ brāhmaṇā bhojeyyumaṃ *saddhe* vā thālipāke vā yaññe vā pāhune vā ti."

Mr. Bendall says (Journal, p. 80) that "there must have existed a various reading for the words *pamuñcantu saddham*." We find this in the Pârâyana-Sutta of the Sutta-Nipâta, v. 23:

"Yathâ ahû Vakkali *muttasaddho*

Evam eva tvam pi *pamuñcayassu saddham*."

which is thus translated by Prof. Fausböll in "Sacred Books of the East," vol. x. p. 213: "As Vakkali was delivered by faith, so shalt thou let faith deliver thee."

Muttasaddha does not usually mean "delivered by faith"; that is expressed by *saddhâ-vimutta*.

Dr. Rhys Davids has another rendering of this passage in his "Hibbert Lectures," p. 173.

SANKUṬIKA OR SANKUṬITA.

Saṅkutika, not in Childers, occurs in Jât. ii. p. 68, in the sense of 'cowering, squatting with knees up to the nose, doubled up with cold.' In Jâtaka, ii. p. 225, we find *saṅkuṭito nipajji*, where a various reading has *sa[n]kuṭiko* for *saṅkuṭiko*.

Buddhaghosa, in his comments on *bhâkuṭika bhâkuṭika*, has *saṅkuṭita* 'puckered, drawn up.' *Saṅkutika* seems to be correct, and may be compared with *ukkuṭika* 'crouching, squatting on the haunches,' cf. "*paṭikuṭito paṭisakki*" (Culla-vagga, vii. 3, 12).

SAMBÂDHA.

"Ekaccâ apagatavatthâ pâkaṭabhihaccha-*sambâdhattkânâ* (Jât. i. p. 61).

Professor Rhys Davids (Jâtaka, Eng. Trans. p. 81) translates the foregoing passage as follows:—"Some with their dress in disorder—plainly revealed as mere horrible sources of mental distress." But *sambâdhattâna* signifies 'private parts,' cf. *sambâdha* = *muttakaraṇa* (Suttavibhaṅga, ii. p. 260,

Pâc. ii. 2), *pudendum muliebre*, Sk. *sambâdhana*. It also occurs in Mahâvagga, vi. 22. 1-3; Cullavagga, v. 27. 4.

HĪRAHIRAM.

Hirahīraṃ karoti signifies 'to cut into strips.' In Jât. i. p. 9, "muñja-tiṇaṃ *hīrahīraṃ* katvâ" = 'making (three) strips or strings out of (the fibre of) muñja-grass' as a girdle for the bark-dress of an ascetic.

In Dham. p. 176, it seems to mean 'to ribbons, to strips.' Childers gives no etymology. Can it be referred to a Sk. *hīra* = 'strip, band,' cf. Sk. *hira* = *mekhalā*?

HURAM.

For *huram* in the phrase "*idha vâ huram vâ*" (Kh. 7; Dham. 4) various etymologies have been proposed.

Prof. Fausböll (Dhammapada, p. 409) suggests *svaram*. Prof. Kern, according to Childers, ingeniously refers it to Sk. *aparam*. Neither of these explanations accounts for the initial *h*, which here seems to be organic, and therefore unlike the *h* in *hetam* and *heva*, that ought to be written *h'etam* and *h'eva*.

The editor of the Dhammapada renders *huram* by 'illic,' and he is no doubt right as far as the mere sense goes, for it is opposed to *idha* 'here, in this world'; and the phrase "*idha . . . huram*" is equivalent to "*idha . . . pecca*," "*idha . . . paraloke*."¹

As *paramhi* is so often opposed to *idha* in the sense of 'in the other world,' it seems very doubtful whether *huram* can be a prakritised form of *aparam*. It would not be an easy matter to quote any passage in Pâli where *apara* has reference to the other or next world.

Huram is a rare form occurring only, as far as we know, in the poetical books, and may after all be an archaic term.

¹ In our own language 'here and there' are used to denote 'this world and the next'; cf. *Hymns Ancient and Modern* (225):

"Brief life is here our portion,

'The tearless life is there.'"

Can it be referred to Sk. *huruk* (*hiruk*), a weakened form of an original *hurak* 'out of sight, away.' Cf. Sk. *tiriyak* and *manāk* with Pāli *tiriyam* and *manam*.

HURĀHURAM.

Hurāhuram has generally been connected with the foregoing *huram*. It occurs in v. 334 of the Dhammapada :—

"Manujassa pamattacārino taṇhā vaḍḍhati māluvā viya
so palavati *hurāhuram* phalam iccham vā vanasmim-vā-
naro."

Prof. Fausböll renders this as follows :—

"Hominis socorditer viventis libido increscit māluvā velut,
is currit *huc et illuc* fructum desiderans sicut in sylva simia."

Prof. Max Müller renders it thus :—

"The thirst of a thoughtless man grows like a creeper;
he runs *from life to life*, like a monkey seeking fruit in the
forest."¹

Gray's version is nearly the same, and he translates *hurā-
huram* by 'from one existence to another.'

The only authority for the renderings '*from life to life*,' etc., is the commentator's explanation *bhave bhava* (in various rounds of re-birth). But this phrase is comparatively a late one, cf. "Das' ime . . . kāyānugatā dhammā *bhave bhava* anudhāvanti" (Mil. Pañha, p. 253). In the older books too the term *saṇḍhāvati* is usually employed for *saṃsarati* (see Sept Suttas Pālis, p. 21).

Prof. Kern looks upon *hurāhuram* as another form of Sk. *aparasparam*, which we find in Pāli as *aparāparam*, frequently used with verbs of motion in the sense of 'on and on,' 'continuously.' But, as Childers remarks, there are very great difficulties in the way of this identification. Objection too must be taken to Childers' comparison of *hurāhhuram* with *phalāphalam*, since we have no proof that *hura* was ever employed as a noun in the sense of 'birth' or 're-birth.' If *huram* be an adverb, meaning 'yonder,' then *huram huram* like *stgham stgham* might become *hurāhuram*, the

¹ In the first edition Prof. Max Müller translates *hur* by 'hither and thither.'

nasal vowel being replaced by a long one, as in *sīha* for *siṃha* and *sārambha* for *saṃrambha*. It is not very clear, however, that *huraṃ*, in the phrase "*idha vā huraṃ vā*," has any etymological connection with *hurāhuraṃ*.

The simile in v. 334 of the Dhammapada does not quite bear out the explanation of 'from birth to birth,' or 'in various births.' The monkey in seeking for fruit in a forest does not run on continually from one state of life to another, but he does run about eagerly, excitedly, and restlessly from place to place intent on getting something to eat and on satisfying the cravings of hunger.

The desire or lust of one who lives thoughtlessly increases in this world and causes him to go about eagerly and hankeringly in search of that, and that alone, which shall satisfy his desire; and we note too that in verses 333, 334, 'loke' occurs with reference to *taṇhā*.

We may of course apply the term 'running' metaphorically to the *thought* of the careless liver, cf. "*cittam viḍḍhāvati ekaggataṃ na labhati*" (Jât. i. p. 7). A good illustration of *taṇhā* causing people to run about eagerly in this life is contained in Jât. ii. No. 260, "*ime sattā udaradūtā taṇhā vasena vicaranti; taṇhā ca ime satte vicāreti*." The whole story is an excellent comment upon the word now under consideration.

The meaning of *hurāhuraṃ* might be explained by 'far and wide,' corresponding to an older *uraṃ uraṃ*, with inorganic *h*; but it is far more probable that it is of the same origin as the Marāṭhī *हुरहुर* 'regretting, uneasy hankering,' and signifies 'eagerly, hankeringly.'

ALLUSIONS TO JĀTAKA STORIES IN MANU.

In Manu, bk. iv. verses 30, 192, and 197, we have allusions to the *crane* and *cat* as symbols of cruelty and craft, taken, doubtless, from two well-known old Hindu tales. The story of the crane is the *Baka Jātaka*, No. 38, i. 220. See Eng. translation by Dr. Rhys Davids, pp. 317-321; that of the cat is the *Bilāra Jātaka*, No. 129, Fausböll, i. p. 460.

There is also a reference to the cat in *Manu* iv. 195 :

“Dharmadhvajo sadā lubdhaçchādmiko lokadambhakaḥ
vaidālavratiko jñeyo himsraḥ sarvābhisandhakaḥ.”

Dr. Hopkins notes that *Medhātithi*, one of the commentators on *Manu*, says that some read the following verse from the fourth book of the *Mahābhārata* :

“Yasya dharmadhvajo nityaṃ suradhvaja ivo 'cchritaḥ
prachannāni ca pāpāni vaidālaṃ nāma tad vratam iti.”

With the foregoing we may compare the following verse from the *Biḷāra Jātaka* :

“Yo ve dhammadhajaṃ katvā nigulho pāpam ācare
vissāsayaivā bhūtāni biḷāraṃ nāma taṃ vatan ti.”

ONOMATOPOEIAS.

In *Jāt.* iii. p. 223, we find the curious onomatopoeia *ahuhā-liya* ‘a roar of laughter,’ cf. *Sk. halahala* ‘a shout’; *hulahlūli* ‘a joyful shout, or exclamation.’

Another word of this kind is *daddabha* and *dabhakka* (*Jāt.* iii. p. 76) ‘the pattering sound made by the falling of a bilva fruit on the leaves of a palm-tree,’ hence the denom. *daddabhāyati* (*Ib.* p. 77). Perhaps the *√dabh* ‘to deceive’ has some connection with it; cf. *Marāthī dhab-dhaba* ‘used of the sound of water dashing down from a height, of heavy bodies falling rapidly.’

Kiṇakiṇāyati kiṇikiṇāyati ‘to ring like small bells’ (*kin-kint*), see *Jāt.* iii. p. 315.

Surusura, Gogerly says, ‘sucking up food’; Childers, ‘a word imitative of the sound made when curry or rice is eaten hastily,’ but gives no reference (see *Pât.* 22; *Sekkhiyā Dhammā* 51; *Vinaya Texts*, part i. p. 65). In the *Sutta-vibhaṅga*, ii. p. 197, it is used to represent the sound made in drinking milk.

Kilī ‘a splashing sound’ (*Jāt.* ii. p. 363; *Jāt.* iii. p. 225); ‘a tinkling sound’ (*Jāt.* ii. p. 397). Cf. *Sk. kilakila* ‘a sound expressing joy.’

Capu capu is used to express ‘grunting at stool’ (see

Khudda Sikkha, xvi. 5, p. 98); 'smacking the lips' (Pât. 50th Sekkhiyâ Dhammâ).

Ghurughurâdyati 'snoring like a pig' (Jât. iii. p. 538). Cf. *murumura* 'a crunching sound in eating raw flesh' (Jât. i. p. 461); whence the denominatives *murumurâpeti*, *murumurupeti* (Jât. iii. p. 134).

Hukku 'the noise made by a jackal' (Jât. iii. p. 113). Cf. Marâthî *hukî*, *hukki*, *hûka* 'the cry of the jackal.' Hindî *hukhuka* 'sobbing, crying.'

Kiki, sound made by monkeys (Jât. ii. p. 71).

Khaṭakhaṭa, 'a noisy sound, chattering' (Mahāvagga, v. 63). The translators of the Vinaya Texts render it 'harsh tones.' Cf. Sk. *khaṭakhatāya*, 'to spring or issue forth with a noise.' Marâthî *khaṭkhata*, 'fuss, bother, altercation, chattering.'

Vaggu, 'a sweet sound made by a young peacock' (Jât. ii. p. 439).¹

PARROTS AND HILL-PADDY.

"The parrots brought nine thousand loads of hill-paddy, which was picked out by rats" (Dīpavaṃsa, vi. 11, pp. 42, 147).

On parrots furnishing 'hill-paddy,' see Jât. i. pp. 325, 327, Mahāvam. p. 22.

TRACES OF JĀTAKA TALES IN THE PANJĀB.

In the story of "*Rājā Rasālū*" in R. C. Temple's LEGENDS OF THE PANJĀB (p. 45), we have a very interesting and curious variant of the *Suraṇṇakakkaṭa Jātaka* (Jât. iii. p. 293), in which a *scorpion* takes the place of the *crow*, and a *hedgehog* that of the *crab* in the Pāli story. The hedgehog kills both the scorpion (Kalīr) and the serpent (Talīr). See Folk-Lore Journal, vol. iii. pt. 1, p. 243.

In WIDE-AWAKE STORIES we find a very inferior variant

¹ Childers has no instances of *kūjati* = *paradati* (Jât. ii. p. 439, v. 130).

of the *Vānarinda Jātaka* (Jât. i. p. 278) under the title of "*The Jackal and the Crocodile*." In the Pāli story it is a monkey that outwits the crocodile. In the story of "*The Jackal and the Partridge*" we have a variant of the *Sumsumāra Jātaka* (Jât. ii. p. 158). In the Panjābi legend the crocodile is outwitted by the partridge telling the crocodile that "the jackal is not such a fool as to take his life with him on these little excursions; he leaves it at home locked up in the cupboard." In the Jātaka tale it is the monkey that pretends that it has left its heart behind, hanging on an udumbara tree.

THE DĀTHĀVAMSA.

NAMO TASSA BHAGAVATO ARAHATO SAMMASĀMBUDDHASSA.

PAṬHAMO PARICCHEDO.

- 1 Visāradam vādapathātivattinam
tilokapajjotam asayhasāhinam
asesañeyyāvaraṇappahāyinam
namāmi satthāram anantagocaram
- 2 Tilokanāthappabhavam bhayāpalam
visuddhavijjācaraṇehi sevitam
papañcasāññojanabandhanacchidam
namāmi dhammam nipuṇam sududdasam
- 3 Pasādam attena pi yattha paṇino
phusanti dukkhakkhayam accutam padam
tam āhuneyyam susamāhitindriyam
namāmi saṅgham munirājasāvakam
- 4 Vibhūsayam Kālakanāgaranvayam
Parakkamo kārūṇiko camūpati
gavesamāno jinasāsanassa yo
virūlhim atthañ ca janassa patthayam
- 5 Sudhāmayūkhāmalapaṇḍuvaṃsajam
virūlhasaddham munirājasāsane
piyamvadam nītipathānuvattinam
sadā pajānam janikam va mātaram

- 6 Piyaṃ parakkantibhujassa rājino
mahesim accunnatabuddhisampadam
vidhāya Līlāvatim icchitatthadam
asesalaṅkātalarajjalakkiyaṃ
- 7 Kumāram ārādhita-sādhumantinaṃ
mahādayaṃ Paṇḍunarindavaṃsajaṃ
vidhāya saddhaṃ Madhurindanāmakam
susikkhitaṃ pāvacane kalāsu ca
- 8 Narindasuññaṃ suciran ti-Sīhalaṃ
itippatitaṃ ayasaṃ apānudi
ciraṃ paṇītena ca cīvarādinaṃ
susaññate saṃyaminaṃ atappayi
- 9 Āraṭṭhitim pāvacanassa icchatā
kataññunā vikkamabuddhisālinā
satimataṃ candimabandhukittinā
sagāraṃ ten' abhiyācito ahaṃ
- 10 Sadesabhāsāya kavīhi Sīhale
katam pi vaṃsaṃ jinadantadhātuyā
niruttiyā Māgadhiyā vuddhiyā
karomi dipantaravāsinaṃ api
- 11 Jino yaṃ iddhe Amaravhaye pure
kadāci hutvāna Sumedhanāmakō
samedavedaṅgavibhāgakovido
mahaddhane vippakulamhi mānava
- 12 Ahaṃ hi jātivyaśanena pīlito
jarābhibhūto maraṇena otthaṭo
sivaṃ padaṃ jātijarādinissaṭaṃ
gavessayissaṃ ti raho vicintiya
- 13 Anekaśaṅkhaṃ dhanadhaññasampadam
patitṭhapetvā kapaṇesu duccajaṃ
anappake pemabharānubandhino
vihāya mitte ca sute ca bandhave
- 14 Pahāya kāme nikhile manorame
gharābhiniṅkhamma Himācalantike
mahādharaṃ Dhammikaṇāmaṇissutaṃ
upecca nānātarurājibhūsitam
- 15 Manonukūle surarājanimmite
asammigānaṃ agatimhi assame

- nivatthacīro ajinakkhipaṃ vahaṃ
 jāṭādharo tāpasavesam aggahi
 16 Susaṇṇatatto parimāritindriyo ¹
 phalāphalādihi pavattayaṃ tanuṃ
 gato abhiññāsu ca pāraṃ vasi
 taṃ samāpattisukhaṃ avindi so
 17 Susajjite Rammaṃpurādhivāsina
 mahājanen' attamanena añjase
 pathappadese abhiyantaṃ attano
 anīṭṭhite yeva Sumedhatāpaso
 18 Agādhāṇeyyodadhipāradassinā
 bhavantaṃ nibbanaṃ ² vināyakaṃ
 anekakhīṇāsavalakhasevitaṃ
 kadāci Dīpaṅkarabuddhaṃ addasa
 19 Tato sasaṅghassa tilokabhaddhuno
 pariccajivāna tanuṃ pi jīvitaṃ
 pasūrayitvāna jāṭajīnādikaṃ
 vidhāya setuṃ tanuṃ eva pallale
 20 Anakkamitvā kalalaṃ mahādayo
 sabhikkhuko gacchatu piṭṭhiyā iti
 adhiṭṭhahitvāna nipannaṃ taṃ
 anāthaṃ etaṃ ti-bhavaṃ samekhiya
 21 Dayāya saṅcoditaṃ mānaṃ jane
 bhavaṇṇavā uddharitaṃ dukhaddite
 akāsi sambodhipadassa pattiya
 mahābhinihāraṃ udaggavikkamo
 22 Atho viditvā vasinaṃ taṃ āsayaṃ
 adāsi so vyākaraṇaṃ mahāmuni
 tato puraṃ taṃhi Tathāgate gate
 sayā vasi sammasi pāramiṃ
 23 Tato ca kappānaṃ alīnavikkamo
 asaṅkhiye so caturo salakkhake
 taṃ taṃ jātisu bodhipācane
 visuddhasambhāraguṇe apūrayi
 24 Athābhijāto Tusita mahāyaso
 visuddhasambodhipadopaladdhiyā

¹ M. parivārita.² B. nibbanaṃ.

- udikkhamāno samayaṃ dayādhano
ciraṃ vibhūtiṃ anubhosi sabbaso
- 25 Sahassasaṅkhādasacakkavālato
samāgatānekasurādhioādihi
udaggudaggehi jinaṃtapattiyā
sagāraṃ so abhigamma yācito
- 26 Tato cavitvā Kapilavhaye pure
sadā sato Sakyakulekaketuno
ahosi Suddhodanabhūmibhattuno
Mahādimāyāya mahesiyā suto
- 27 Vijātamatto 'va vasundharāya so
patitṭhahitvāna disā vilokayi
tadā ahesuṃ vivaṭaṅgaṇā disā
apūjayuṃ tattha ca devamānusa
- 28 Adhārayuṃ ātapavāraṇādikam
adissamānā va nabhamhi devatā
padāni so satta ca uttarāmukho
upecca nicchārayi vācam āsabbhiṃ
- 29 Yathattha-Siddhatthakumāranāmako
mahabbalo yobbanahāriviggaho
ututtayānucchavikesu tīsu so
'nubhosi pāsādavaresu sampadam
- 30 Kadāci uyyānapathe jarāhatam
tathāturaṃ kālakatam ca samyamim
kamena disvāna virattamānaso
bhavesu so pabbajituṃ akāmayi
- 31 Sapupphadipādikarehi rattiyam
purakkhato so tidivādhivāsihi
sa-Channako Kanthakavājjīyānato
tato mahākāruṇiko ' bhinikkhami
- 32 Kamena patvāna Anomam āpagaṃ
sudhotamuttāphalahārisekate
patitṭhahitvā varamoḷibandhanam
sitāsīlūnam gagane samukkipi
- 33 Paṭiggahetvā tīdasānam issaro
suvaṇṇacaṅgotavarena tam tadā
tiyojanam nīlamanīhi cetiyam
akāsi cūlāmanim attano pure

- 34 Tato Ghaṭikārasarojayoninā
 samāhaṭaṃ dhārayi cīvarādikaṃ
 atho sakaṃ vatthayugaṃ nabhatthale
 pasatthavesaggahaṇo samukkhipi
- 35 Paṭiggahetvāna taṃ ambujāsano
 mahiddhiko bhattibharena codito
 sake bhava dvādasayojanaṃ akā
 maṇiṃ nīlādiṃ dussacetiyaṃ
- 36 Susaṇṇatatto satimā jitindriyo
 vinitaveso rasagedhavaṃjito
 cha hāyanān' eva anomavikkamo
 mahāpadhānaṃ padahittha dukkaraṃ
- 37 Visākhamaśass' atha puṇṇamāsiyaṃ
 upecca mūlaṃ sahaṃjāya bodhiyā
 tiṇāsane cuddasahatthasammite
 adhiṭṭhahitvā viriyaṃ nisajji¹ so
- 38 Avattharantiṃ vasudhaṃ ca ambaraṃ
 virūpavesaggahaṇena bhimsanaṃ
 pakampayanto sadharādharaṃ mahiṃ
 jino padose jini māravāhiṇiṃ
- 39 Surāsurabrahmagāṇehi sajjite
 jagattaye pupphaṃmayagghikādina
 pavattamāne suradundubhissare
 abujji bodhiṃ rajanīparikkhaye
- 40 Tadaṃ pakampiṃsu sasalakānaṃ
 sahasasaṅkhāṇaṃ salokadhātuyo
 agāñchi so loṇapayodhi sādutaṃ²
 mahāvabhāso bhuvanesu patthari
- 41 Labhiṃsu andhā vimale vilocane
 suṇiṃsu sadde badhirā pi jātiyā
 lapiṃsu mūgā vacanena vaggunā
 caripiṃsu khelaṃ padaśā 'va paṅgulā
- 42 Bhaviṃsu khujjā ujusomnaviggahā
 sikhī 'pi nibbāyi avīci-ādisu
 apāgamuṃ bandhanato pi jantavo
 khudādikaṃ petabhavā apakkami

¹ B. nisajja.² sādutaṃ.

- 43 Samiṃsu rogavyasanāni pāṇinaṃ
bhayaṃ tiracchānagate na piḷayi
janā ahesuṃ sakhilā piyaṃvadā
pavattayum koṇcanadaṃ mataṅgajā
- 44 Hayā ca hesiṃsu pahaṭṭhamānasā
nadiṃsu sabbā sayam eva dundubhī
raviṃsu dehābharaṇāni pāṇinaṃ
disā pasīdiṃsu samā samantato
- 45 Pavāyi mando sukhasītamāruto
pavassi meghe pi akālasambhavo
jahiṃsu ākāsagatiṃ vihaṅgamā
mahiṃ samubbhijja jalaṃ samuṭṭhahi
- 46 Asandamānā 'va ṭhitā savantiyo
nabhe virociṃsu asesajotiyo
bhavā ahesuṃ vivaṭṭā samantato
janassa nāsuṃ cavanūpapattiyo
- 47 Samekkhataṃ nāvaraṇā nagādayo
pavāyi gandho api dibbasammato
dumā ahesuṃ phalapupphadhārino
ahosi channo kamalehi añṇavo
- 48 Thalesu toyesu ca pupphamānakā
vicittapupphā vikaṣiṃsu sabbathā
nirantāraṃ pupphasugandhavuṭṭhiyā
ahosi sabbam vasudhambarantaraṃ
- 49 Nisajja pallaṅkavare taṃ jino
sukhaṃ samāpattivihārasambhavaṃ
tato 'nubhonto sucirābhipatthitaṃ
dināni satt' eva atikkamāpayi
- 50 Samuppatitvā gagananṅaṇaṃ tato
padassayitvā yamakaṃ mahāmuni
sa pāṇihīraṃ tidivādhivāsinaṃ
jinattane saṃsayitaṃ nirākari
- 51 Ath' otarivāna jayāsanassa so
ṭhito va pubbuttarakaṇṇanissito
dināni sattānimisena cakkhunā
taṃ āsanaṃ bodhitaruṃ ca pūjayi
- 52 Ath' antarāle maṇicaṅkame jino
ṭhitappadesassa ca āsanassa ca

- mahārahe devavarābhinimmitte
 dināni satt' eva akāsi caṅkamaṃ
 53 Tato disāyaṃ aparāya bodhiyā
 upāvisitvā ratanālaye jino
 samantapaṭṭhānanayaṃ vicintayaṃ
 dināni satt' eva sa vītināmayi
 54 Viniggato satthu-sarīrato tadā
 jutippabandho paṭibandhavajjito
 pamāṇasuññāsu ca lokadhātusu
 samantato uddham adho ca patthari
 55 Vaṭassa mūle Ajapālasaṇṇino
 sukhaṃ phusanto pavivekasambhavaṃ
 vināyako satta vihāsi vāsare
 anantadassī surarājapūjito
 56 Vihāsi mūle Mucalīndasākhino
 nisajja bhogāvalimandirodare
 vikiṇṇapupphe Mucalīndabhogino
 samādhinā vāsarasattakaṃ jino
 57 Dume pi Rājāyatane samādhinā
 vihāsi rattindivasattakaṃ muni
 saḥassanetto atha dantapaṇakaṃ
 mukhodakaṃ cāpi adāsi satthuno
 58 Tato mahārājavarehi ābhaṭaṃ
 silūmayāṃ pattacatuḅbhaṃ ekakaṃ
 vidhāya manthaṃ madhupiṇḍikaṃ tahiṃ
 paṭiggahetvāna sa vāṇijāhaṭaṃ
 59 Katannakicco saraṇesu te ubho
 paṭiṭṭhapetvāna Tapassu-Bhālluke
 adāsi tesāṃ abhipūjitaṃ sukaṃ
 parāmasitvāna siraṃ siroruhe
 60 Vaṭassa mūle Ajapālasaṇṇino
 saḥampatibrahmavarena yācito
 janassa kātuṃ varadhammasangahaṃ
 agaṇṇhi Bārāṇasim ekako muni
 61 Gantvā so dhammarājā vanam Isipatanaṃ saṇṇatānaṃ
 nikaṭaṃ
 pallaṅkasmim nisinna tahiṃ avicalitaṭṭhānasampāditamhi
 āsālhe puṇṇamāyaṃ sitaruciruciyaṃ jotite cakkavāle

devabrahmādikānaṃ duritamalaharaṃ vattayī dhamma-
cakkam

62 Suvā saddhammam aggaṃ tibhuvanakuharābhoga-
vitthārikam¹ taṃ

Aññākoṇḍaññānāmadvijamunipamukhaṭṭhārasabrahma-
koṭī

aññāsuṃ maggadhammam parimitarahite cakkavāle ulāro
obhāso pātubhūto sapadi bahuvīdham āsi accherakam ca

PATHAMO PARICCHEDO

¹ B. °vitthāritam.

DUTIYO PARICCHEDO.

- 1 Tato patthāya so satthā vinento devamānuse
bodhito Phussamāsamhi navame punṇamāsiyaṃ
- 2 Laṅkam āgamma Gaṅgāya tīre yojanavithate
Mahānāgavanuyyāne āyāmeṇa tiyojane
- 3 Yakkhānaṃ samitiṃ gantvā tathavāna gagane tahiṃ
vātandhiakāravutthihi katvā yakkhe bhayaddite
- 4 Laddha bhayehi yakkhehi tehi dinnāya bhūmiyā
cammakhaṇḍaṃ pasāretvā nisīditvāna taṅkhaṇe
- 5 Cammakhaṇḍaṃ padittaggiḷālamālāsamākulaṃ
iddhiyā vaḍḍhayitvāna yāva sindhuṃ samantato
- 6 Javena sindhuvelāya rāsibhūte nisācare
Giridīpaṃ idhānetvā paṭiṭṭhāpesi te tahiṃ
- 7 Desayitvā jino dhammaṃ tadā devasamāgame
bahunnaṃ pāṇakoṭīnaṃ dhammābhisamayaṃ akā
- 8 Mahāsumanadevassa sele Sumanakūṭake
datvā namassitūṃ kese agā Jetavanaṃ jino
- 9 Paṭiṭṭhapetvā te satthunisinnāsanabhūmiyā
indanīlamayaṃ thūpaṃ karitvā so apūjayi
- 10 Nissāya maṇipallāṅkaṃ pabbataṇṇavavāsino
disvā yuddhatthike nāge Cūḷodara-Mahodare
- 11 Bodhito pañcame vasse cittaṃ mase mahāmuni
uposathe kālapakkhe Nāgadīpaṃ upāgami
- 12 Tadā Samiddhi-Sumano devo Jetavane tthitaṃ
attano bhavanaṃ yeva Rājāyatanapādapaṃ
- 13 Indanīladdikūṭaṃ va gahetvā tuṭṭhamānaso
dhārayitvā sahāgañchi chattaṃ katvāna satthuno
- 14 Ubhinnaṃ nāgarājūnaṃ vattamāne mahāhave
nisinno gagane uātho māpayittha mahātamaṃ
- 15 Ālokaṃ dassayitvā 'tha assāsetvanā bhogino
sāmaggikaraṇaṃ dhammaṃ abhāsi purisāsabho

- 16 Asitikoṭiyo nāgā acalambudhivāsino
patitṭhahimsu muditā silesu saraṇesu ca
- 17 Datvāna maṇipallaṅkaṃ satthuno bhujagādhipā
tatth' āsīnaṃ mahāvīraṃ annapānehi tappayum
- 18 Patitṭhapetvā so tattha Rājāyatanapādapam
pallaṅkaṃ tañ ca nāgānaṃ adāsi abhipūjitaṃ
- 19 Bodhito atṭhame vasse vesākhe puṇṇamāsiyaṃ
Maṇi-akkhika-nāmena nāgindena nimantito
- 20 Nāgarājassa tass' eva bhavanaṃ sādhusajjitaṃ
Kalyāṇiyaṃ pañca bhikkhusatehi saha āgami
- 21 Kalyāṇi-cetiyaṭṭhāne kate ratanamaṇḍape
mahārahamhi pallaṅke upāvisi narāsabho
- 22 Dibbehi khajjabhojjehi sasaṅghaṃ lokanāyakaṃ
santappesi phaṇindo so bhujagehi ¹ purakkhato
- 23 Desayitvāna saddhammaṃ saggamokkhasukhāvahaṃ
so satthā Sumane kūṭe dassesi padalañchanam
- 24 Tato pabbatapādamhi sasaṅgho so vināyako
divā vihāraṃ katvāna Dīghavāpim ² upāgami
- 25 Thūpaṭṭhāne tahiṃ buddho sasaṅgho 'bhiniśīdiya
samāpattisamubbhūtaṃ avindi asamaṃ sukhaṃ
- 26 Mahābodhitaruṭṭhāne samādhim appayi jino
Mahāthūpappadesa ca viharittha samādhinā
- 27 Thūpārāmaṃ tūpaṃ tūpassa ṭhāne jhānasukhena so
sabbhikkhusaṅgho sambuddho muhuttaṃ vītināmayi
- 28 Silāthūpappadesaṃ tathā kālavidū muni
deve samanūsāsetvā tato Jetavanaṃ agā
- 29 Agiddho lābhasakkāre asayhaṃ avamānaṃ
sahanto kevalaṃ sabbalokaṇiṭṭharaṇatthiko
- 30 Samvaccharāni tathāva cattaṭṭisaṃ ca pañca ca
desayitvāna suttādiṃ navaṅgaṃ satthusāsaṇaṃ
- 31 Tāretvā bhavakantārā jane saṅkhyātivattino
buddhakiccāni sabbāni niṭṭhāpetvāna cakkhumā
- 32 Kusinārāpure raññaṃ Mallānaṃ Upavattane
sālavanaṃ yama-sālarukkhānaṃ antare
- 33 Mahārahe supaṇṇatte mañce uttarasīsakaṃ
nīpanno sīhaseyyāya vesākhe puṇṇamāsiyaṃ

¹ B. Bhujāṅgehi.² M. Dīghavāpim.

- 34 Desetvā paṭhame yāme Mallānaṃ dhammam uttamam
Subhaddaṃ majjhime yāme pāpetvā amataṃ padaṃ
- 35 Bhikkhū pacchimayāmaṃhi dhammakkhandaṃ asesake
saṅgayha ovaḍitvāna appamādapadena ca
- 36 Paccūsasamaye jhānasamāpattivihārato
utthāya parinibbāyi sesopadhivivajjito
- 37 Mahikampādayo āsum tadā acchariyāvahā
pūjā visesā vattiṃsu devamānusakā bahū
- 38 Parinibbāṇasuttante vuttānukkamato pana
pujāviseso viññeyyo icchantehi asesato
- 39 Ahatehi ca vatthehi veṭhetvā paṭhamam jinaṃ
veṭhayitvāna kapāsapicunā vihatena ca
- 40 Evaṃ pañcasatakkhattuṃ veṭhayitvāna sādhukaṃ
pakkhipitvā suvaṇṇāya telapunnāya doṇiyaṃ ¹
- 41 Viṣaṃ hatthasatubbedhaṃ gandhadāruhi saṅkataṃ
āropayimsu citakaṃ Mallānaṃ pamukhā tadā
- 42 Mahākassapatherena dhammarāje avandite
citakaṃ mā jalitthā ti devādhiṭṭhānato pana
- 43 Pāmokkhā Mallarājūnaṃ vāyamantā p' anekadhā
citakaṃ taṃ na sakkhimsu gāhūpetuṃ hutāsaṇaṃ
- 44 Mahākassapatherena adhiṭṭhānena attano
vaṭṭhādini mahādoṇiṃ citakaṃ ca mahārahaṃ
- 45 Dvidhā katvāna nikkhamma sakasīse patiṭṭhitā
vanditā satthuno pādā yathāthāne patiṭṭhitā
- 46 Tato devānubhāvena pajjalittha cittānalo
na masi satthudehassa daddhass' āsi na chārikā
- 47 Dhātuyo avasissimsu muttābhā kañcanappabbhā
adhiṭṭhānena buddhassa vippakiṇṇā anekadhā
- 48 Uṇhisam akkhakā dve ca catasso dantadhātuyo
icc ete dhātuyo satta vippakiṇṇā na satthuno
- 49 Ākāsato patitvā pi uggantvā pi mahitalā
samantā jaladhārāyo nibbāpesuṃ citānalam
- 50 Therassa Sāriputtassa antevāsī mahiddhiko
Sarabhunāmako thero pabbhinnaṭṭisambhido
- 51 Givādhātuṃ gahetvāna citato Mahiyaṅgane
patiṭṭhāpetvā thūpamhi akā kañcukacetiyaṃ

¹ M. Doṇiyā.

- 52 Khemavhayo kārūṇiko khīṇasaṃyojano muni
 citakāto tato vāmadāṭhādhātum samaggahi
 53 Aṭṭhannam atha rājūnam dhātu-atthāya satthuno
 uppannam viggaham Doṇo sametvāna dvijuttamo
 54 Katvāna aṭṭha koṭṭhāse bhājetvā sesadhātuyo
 adāsi aṭṭha rājūnam tam-tam-nagaravāsinam
 55 Hatṭhatutṭhā gahetvāna dhātuyo tā narādhipā
 gantvā sake sake ratṭhe cetiyāni akārayum
 56 Ekā dāṭhā Surindena ekā Gandhāravāsihi
 ekā bhujāṅgarājūhi āsi sakkatapūjita
 57 Dantadhātum tato Khemo attanā gahitam adā
 Dantapure Kaliṅgassa Brahmadattassa rājino
 58 Desayitvāna so dhammam bhetvā sabbakuditṭhiyo
 rājānam tam pasādesi aggamhi ratanattaye
 59 Ajjhogālho munindassa dhammāmatamahannaṇavam
 so narindo pavāhesi malam macchariyādikam
 60 Pāvussako yathā meghe nānāratanaṇavassato
 dāḷiddiyanidāgham so nibbāpesi naruttamo
 61 Suvanṇakhacitālambamuttājālehi ¹ sobhitam
 kūṭāgarasatākiṇṇam taruṇādiccasannibham
 62 Nānāratanasobbhāya duddikkham cakkhumūsanam
 yānam saggāpavaggassa pasādātisayāvaham
 63 Kārayitvāna so rājā dāṭhādhātunivesanam
 dhātupīṭham ca tatth' eva kāretvā ratanujjalam
 64 Tahim samappayitvāna dāṭhādhātum mahesino
 pūjāvatthūhi pūjesi rattindivam atandito
 65 Iti so sañcinitvāna puññasambhārasampadam
 cajitvā mānusam deham saggakāyam alaṅkari
 66 Anujāto tato tassa Kāsirājavhayo suto
 rajjam laddhā amaccānam sokasallam apānudi
 67 Pupphagandhādīnā dantadhātum tam abhipūjiya
 nīccam maṇipadīpehi jotayī dhātumandiram
 68 Icc' evam ādim so rājā katvā kusalasañcayam
 jahitvāna nijam dēham devindapuram ajjhagā
 69 Sunando nāma rājindo ānandajanano satam
 tass' atrajo tato āsi buddhasāsanamāmako

¹ B. °khacitam.

- 70 Sammānetvāna so dantadhātum ñeyyantadāssino
mahatā bhattiyogena agā devasahavyatam
71 Tato param ca aññe pi bahavo vasudhādhipā
dantadhātum munindassa kamena abhipūjayum
72 Guhasīvavhayo rājā duratikkamasāsano
tato rajjasirim patvā anugaṇhi mahājanam
73 Sapatatthānabhiñño ¹ so lābhāsakkāralolupe
māyāvino avijjandhe Nigaṇthe samupatṭhahi
74 Vassāratte yathā cando mohakkhandhena āvaṭo
nāsakkhi guṇaramsihi jalitum so narāsabho
75 Dhammaggaṇṇā apete pi pavitṭhe ditṭhikānanam
tasmim sādhipatham aññe nātivattimsu paṇino
76 Hematarāṇamālāhi dhajehi kadalihi ca
pupphagghiyehi 'nekehi sajjetvā nāgarā puram
77 Maṅgalatthutighosehi naccagītādikehi ca
hemarūpiyapupphehi gandhacūṇṇādikehi ca
78 Pūjentā ² munirājassa dāṭhādhatum kudācanam
akamsu ekanigghosam samvattambudhisannibham
79 Ugghāṭetvā narindo so pāsāde sihapañjaram
passanto janam addakkhi pūjāvidhiparāyanam
80 Athāmaccasabhāmajjhe rājā vimbitamānaso
kotūhalākulo hutvā idam vacanam abravī
81 Accherakam kim etan nu kidisam pāṭihāriyam
mam etam nagaram kasmā chaṇanissitakam iti
82 Tato amacco ācikkhi medhāvi buddhamūmako
rājino tassa sambuddhānubhāvam avijānato
83 Sabbābhībhussa buddhassa taṇhāsāṅkhaṇadassino
esū dhātu mahārāja Khematttherena āhaṭā
84 Tam dhātum pūjayitvāna rājāno pubbakā idha
kalyāṇamitte nissāya devakāyam upāgamum
85 Nāgarā pi ime sabbe samparāyasukhatthikā
pūjayanti samāgamma dhātum tam satthuno iti
86 Tassāmaccasa so rājā sutvā dhammasubhāsitam ³
dulladdhimalam ujjhivā pasīdi ratanattaye
87 Dhātupūjam karonto so rājā acchariyāvahanam

¹ B. 'nabhiñño.² B. pujento.³ M. dhammam.

- titthiye dummane 'kāsi sumane c' etare jane
 88 Ime ahirikā sabbe saddhādiguṇavajjitā
 thaddhā saṭṭhā ca duppaññā saggamokkhavibādhakā ¹
 89 Iti so cintayitvāna Guhasīvo narādhipo
 pabbājesi sakā raṭṭhā Nigaṇṭhe te asesake
 90 Tato Nigaṇṭhā sabbe pi ghata-sittānalā yathā
 kodhaggijalitā 'gañchum puram Pāṭaliputtakam
 91 Tattha rājā mahātejo Jambudīpassa issaro
 Paṇḍunāmo tadā āsi anantabalavāhaṇo
 92 Kodhaṇḍhā 'tha Nigaṇṭhā te sabbe pesuññakārakā
 upasaṅkamma rājānam idaṃ vacanam abravum
 93 Sabbadevamanussehi vandaniye mahiddhike
 Siva-brahmādayo deve niccam tumhe namassatha
 94 Tuyham sāmanta-bhūpālo Guhasīvo paṇādhunā
 nindanto tādisse deve chavaṭṭhim vandate iti
 95 Sutvāna vacanam tesam rājā kodhavasānugo
 Sūram sāmanta-bhūpālam Cittayānam ath' abravī
 96 Kāliṅgaratṭham gantvāna Guhasīvam idhānaya
 pūjitam tam chavaṭṭhim ca tena rattindivam iti
 97 Cittayāno tato rājā mahatiṃ caturaṅginim
 sannayhitvā sakam senam purā tamhā 'bhinikkhami
 98 Gantvāna ² so mahīpālo senaṅgehi purakkhato
 Dantapurassāvidūre khandhāvāram nivesayi
 99 Sutvā āgamanam tassa Kāliṅgo ³ so mahīpati
 gajindapābhatādīhi tam tosesi narādhipam
 100 Hitajjhāsayatam nātvā Guhasīvassa rājino
 Dantapuram Cittayāno saddhim senāya pāvisi
 101 Pākāragopurattālapāsādagghikacittitam
 dānasālāhi so rājā samiddham puram addasa
 102 Tato so sumano gantvā pavitṭho rājamandiram
 Guhasīvassa ācikkhi Paṇḍurājassa sāsanaṃ
 103 Sutvāna sāsanaṃ tassa dāruṇam duratikkamaṃ
 pasannamukhavaṇṇo va Cittayānam samabravi
 104 Sabbalokahitattāya mamsanettādidānato
 anappakappe sambhāre sambharitvā atandito

¹ M. vibandhakā.² B. gatvana.³ M. Kalingo.

- 105 Jetvā namucino senaṃ patvā sabbāsavakkhayaṃ
anāvarenañāṇena sabbadhammesu pāragu
- 106 Diṭṭhadhammasukhassādaṃ agaṇetvāna attano
dhammanāvāya tāresi janataṃ yo bhavaṇṇavā
- 107 Devātidevaṃ taṃ buddhaṃ saraṇaṃ sabbapāṇinaṃ
jano hi avajānanto addhā so vañcito iti
- 108 Icc' evaṃ ādiṃ sutvāna so rājā satthu vaṇṇanaṃ
ānandassuppabandhehi pavedesi pasannataṃ
- 109 Guhasivo pasannaṃ taṃ Cittayānaṃ udikkhiya
tena saddhiṃ mahagghaṃ taṃ agamā dhātumandiraṃ
- 110 Haricandanasambhūtaḍvārābhādikehi ¹ ca
pavālavāḷamālāhi lambamuttālātāhi ca
- 111 Indanīlakavāṭehi maṇikinkinīkāhi ca
sovaṇṇakaṇṇamālāhi sobhitaṃ maṇithūpikaṃ
- 112 Uccaṃ veluriyubbhāsichadanaṃ makarākulaṃ
dhātumandiraṃ adakkhi ratanujjalapīṭhakaṃ
- 113 Tato setātapattassa heṭṭhā ratanacittitaṃ
disvā dhātukaraṇḍaṃ ca tuṭṭho vimhayaṃ ajjhagū
- 114 Tato Kālīṅgaṇātho ² so vivaritvā karaṇḍakaṃ
mahītale nihantvāna dakkhiṇaṃ jānumaṇḍalaṃ
- 115 Añjaliṃ paggaḥetvāna guṇe dasabalādike
saritvā buddhasetṭhassa akāsi abhiyācanaṃ
- 116 Gaṇḍambarukkkhamūlamaṃ tayā tithiyamaddane
yamaṃ dassayantena pāṭihāriyaṃ abbhutaṃ
- 117 Pabbakūyādinikkhantaḷaṇaḷasamākulaṃ
cakkavāḷaṇaṇaṃ katvā janā sabbe pasādītā
- 118 Desetvāna tayo māse Abhidhammaṃ sudhāsiṇaṃ
nagaraṃ otarantena Saṅkassaṃ Tāvatisato
- 119 Chattacāmarasaṅkhādīgāhakehi anekaḍhā
brahmadevāsuraḍiḥi pūjiteṇa tayā pana
- 120 Ṭhatvāna maṇisopāṇe Vissakammābhiniṃmite
Lokavivaraṇaṃ nāma dassitaṃ pāṭihāriyaṃ
- 121 Tathā 'nekesu ṭhānesu munirāja tayā puna
bahūni pāṭihārāni dassitāni sayambhūnā

¹ M. sambhūtaṃ.² B. Kālīṅga; comp. III. 7.

- 122 Pāṭihāriyam ajjāpi saggamokkhasukkhāvahaṃ
passantānaṃ manussānaṃ dassanīyaṃ tayā iti
- 123 Abbhuggantvā gagaṇakuhaṃ ¹ candalekhābhiraṃā
vissajjenti rajatadhavalā raṃsiyo dantadhātu ²
dhūpāyanti sapadi bahudhā pajjalanti muhuttaṃ
nibbāyanti nāyanasubhagaṃ pāṭihīraṃ akāsi
- 124 Accheraṃ taṃ paramaruciṃ Cittayāno narindo
disvā haṭṭho ciraparicitaṃ diṭṭhijālaṃ jahitvā
gantvā buddhaṃ saraṇaṃ asaṃ sabbasenīhi saddhiṃ
aggam puññaṃ pasavi bahudhā dhātusammānanāya

DUTIYO PARICCHEDO

¹ B. M. gagaṇa.² B. °dhātuṃ.

CHAPTER III.

- 1 Tato Kalingādhīpatissa tassa
so Cittayāno paramappito
taṃ sāsanaṃ Paṇḍunarādhīpassa
ñāpesi dhīro duratikkaman ti
- 2 Rājā tato Dantapuram dhajehi
pupphehi dhūpehi ca toraṇehi
alaṅkaritvāna mahāvitāna-
nivāritādiccamaricijālaṃ
- 3 Assuppabandhāvutalocanehi
purakkhato negamanāgarehi
samubbahanto sirasā nijena
mahārahaṃ dhātukaraṇḍakaṃ taṃ
- 4 Samussitodārasitātapattaṃ
saṅkhodarodātaturaṅgayuttaṃ
rathaṃ navādiccasamānavannaṃ
āruyha cittattharaṇābhīrāmaṃ
- 5 Anekaśaṅkhehi balehi saddhiṃ
velātivattambudhisannibhehi
nivattamānassa bahujjanassa
vinā pi dehaṃ manasānuyāto
- 6 Susanthataṃ sabbadhi vālukāhi
susajjitaṃ puṇṇaghaṭṭādikehi
pupphābhikīṇṇaṃ paṭipajja dīghaṃ
suvitthataṃ Pāṭaliputtamaggaṃ
- 7 Kaliṅganātho kusumādikehi
naccehi gītehi ca vāditehi
dine dine addhani dantadhātum
pūjesi saddhiṃ vanadevatāhi
- 8 Suduggamaṃ sindhumahīdharehi
kamena-m-addhānaṃ atikkamitvā
ādāya dhātum manuṇādhinātho
agā puram Pāṭaliputtanāmaṃ

- 9 Rājādhirājo 'tha sabhāya majjhe
disvāna taṃ vītabhayam viṣaṅkam
Kalingarājāṃ paṭighābbhibhūto
abhāsi pesuññakare Nigaṇṭhe
- 10 Deve jahitvāna namassanīye
chavaṭṭhim etena namassitaṃ taṃ
aṅgāraraśimhi sajotibhūte
nikkhippa khippaṃ dahathādhuneti
- 11 Pahatṭhacittā va tato Nigaṇṭhā
rājaṅgane ¹ te mahatiṃ gabhīraṃ
vītaṇṇakāṅgārakarāsiṇaṃ
aṅgārakāsaṃ abhisāṅkharissa
- 12 Samantato pajjalitāya tāya
sajotiya Roruvabheravāya
mohandhabhūtā atha tittihīya te
taṃ dantadhātum abhinikkhipissa
- 13 Tassānubhāvena taṃ aggirāsim
bhetvā sarojaṃ rathacakkamattaṃ
samantato uggatareṇujālaṃ
utṭhāsi kiṇṇakkhabharābhiraṃ.
- 14 Tasmim khāṇe paṇṇakajakaṇṇikāya
patitṭhahitvā jīnadantadhātu
kundāvadātāhi pabbāhi sabbā
disā pabbāsesi pabbassarāhi
- 15 Disvāna taṃ acchariyaṃ manussā
pasannacittā ratanādikehi
sappūjayitvā jīnadantadhātum
sakaṃ sakaṃ dīṭṭhim avossajissa
- 16 So Paṇḍurājā pana dīṭṭhijālaṃ
ciraṇubaddhaṃ apariccajanto
patitṭhahetvā 'dhikarāṇaṃ ² etaṃ
kūṭṭhena ghātāpayi dantadhātum
- 17 Tassaṃ nimuggā 'dhikarāṇaṃ ² esā
upadḍhabhāgena ca dissamānā
pubbācalaṭṭho va sudhāmarici
jotesi ramsiṃhi disā samantā

¹ M. aṅgaṇe.² M. B. here at vv. 21, 25 °karaññaṃ.

- 18 Disvānubhāvaṃ jinadantadhātuyā
āpajji so vimhayam aggarājā
eko 'tha issāpasuto nigaṇṭho
taṃ rājarājānaṃ idaṃ avoca
- 19 Rāmādayo deva Janaddanassa
nānāvatarā bhuvane ahesuṃ
tass' ekadeso va idaṃ chavaṭṭhi
no ce 'nubhāvo katham īdiso ti
- 20 Addhā manusattam upāgatassa
devassa pacchā tidivaṃ gatassa
dehekadeso ṭhapito hitattham
etan ti saccaṃ vacanaṃ bhaveyya
- 21 Saṃvaṇṇayitvāna guṇe pahūte
Nārāyaṇass' assa mahiddhikassa
nimuggam ettādhikarāṇyaṃ etaṃ
sampaṇṇato me bahi nīharitvā
- 22 Sampādayitvāna mahājanānaṃ
mukhāni paṇkeruhasundarāni
yathicchitaṃ gaṇhatha vatthujātaṃ
icc āha rājā mukhare nigaṇṭhe
- 23 Te titthiyā Viṇṇusuraṃ guṇehi
vicittarūpehi abhitthavitvā
toyena sañcimsu saṭhā tathā pi
ṭhitappadesā na calittha dhātu
- 24 Jigucchamāno atha te nigaṇṭhe
so dhātuyā nīharaṇe upāyaṃ
anvesamāno vasudhādhinātho
bheriṃ carāpesi sake puramhi
- 25 Nimuggam etthādhikarāṇyaṃ ajja
yo dhātum etaṃ bahi nīhareyya
laddhāna so issariyaṃ mahantaṃ
rañño sakāsā sukham essatī ti
- 26 Sutvāna taṃ bheriravaṃ ulāraṃ
puññatthiko buddhabale pasanno
tasmaṃ pure seṭṭhisuto Subhaddo
pāvekkhi rañño samitiṃ pagabbho
- 27 Tam aggarājaṃ atha so namitvā
sāmājikānaṃ hadayaṇṇamāya

- bhāsāya sabbaññugunappabhāvaṃ
 vaṇṇesi sārājjavimuttacitto
 28 Bhūmiṃ kiṇitvā mahatā dhanena
 manoramaṃ Jetavanaṃ vihāraṃ
 yo kārayitvāna jinassa datvā
 upatṭhahī taṃ catupaccayehi
 29 Anāthapiṇḍappadasetṭhisetṭho
 so diṭṭhadhammo papitāmaho me
 tilokanāthe mama dhammarāje
 tumhe 'dhunā passatha bhattibhāraṃ
 30 Itthaṃ naditvāna pahūtapañño
 katvāna ekamsam ath' uttariyam
 mahitalaṃ dakkhiṇajānukena
 āhacca baddhañjaliko avoca
 31 Chaddanta-nāgo savisena viddho
 sallena yo lohitamakkhitaṅgo
 chabbannaramsihi samujjalante
 chetvāna luddāya adāsi dante
 32 Saso pi hutvāna visuddhasilo
 ajjhaddadānābhirato dvijāya
 yo dajji deham pi sakaṃ nipacca
 āṅgararāsimhi bubhukkhitaṃ
 33 Yo bodhiyā bāhiravatthudānā
 atittarūpo Sivirājasetṭho
 adāsi cakkhūni pabhassarāni
 dvijāya jīṇṇāya acakkhukāya
 34 Yo khantivādī pi Kalāburāje
 chedāpayante pi sahatthapādaṃ
 pariplutaṅgo rudhire titikkhī
 mettāyamāno yasadāyake 'va
 35 Yo Dhammapālo api sattamāsa-
 jāto paduṭṭhe janake sakamhi
 kārapayante asimālakammaṃ
 cittaṃ no dūsesi Patāparāje
 36 Sākhāmigo yo asatā pumena
 vane papātā sayamuddhaṭṭena
 silāya bhinne pi sake lalāṭe
 taṃ khemabhūmiṃ anayittha mūlhaṃ

- 37 Rutṭhena māren' abhinimmitam pi
 aṅgārakāsum jalitaṃ vibhijja
 sāmūtṭhite sajju mahāravinde
 tḥatvāna yo seṭṭhi adāsi dānaṃ
- 38 Migena yenopavijaññaṃ ekaṃ
 bhītaṃ vadhā moḥayitum kuraṅgiṃ
 āghātane attasiraṃ tḥapetvā
 pamocitā 'ññe api pāṇisaṅghā
- 39 Yo sattavasso visikhāya paṃsu-
 kilāparo Sambhavanāmakō pi
 sabbaññulūhāya nigūḷhapañhaṃ
 puṭṭho viyākāsi Sucīratena
- 40 Hitvā nikantiṃ¹ sākajīvite pi
 baddhā sakucchimhi ca vettavallīṃ
 sākhamige nekasahassasaṅkhe
 vadhā pamocesi kapissaro yo
- 41 Santappayaṃ dhammasudhārasena
 yo mānuse Tuṇḍilasūkaro pi
 isi va katvā atha ñāyaganthaṃ
 nijaṃ pavattesi cirāya dhammaṃ
- 42 Paccatthikaṃ Puṇṇakayakkham uggaṃ
 mahiddhikaṃ kāmagaṇesu giddhaṃ
 yo tikkhapañño Vidhurābhīdhāno
 dāsesi Kālāgiri-matthakamhi
- 43 Kulāvasāyī avirūḷhapakkho
 yo buddhimā vaṭṭakapotako pi
 saccena dāvaggiṃ abhijjalantaṃ
 vassena nibbāpayi vārido 'va
- 44 Yo maccharājā pi avuṭṭhikāle
 disvāna macche tasite kilante
 saccena vākyena mahoghappuṇṇaṃ
 muhuttamattena akāsi ratṭhaṃ
- 45 Vicittahatthassarathādikāni
 vasundharākampanakāraṇāni
 putte 'nujāte sadise ca dāre
 yo dajji Vessantarajātiyaṃ pi

¹ B. Hitvāna kantim.

- 46 Buddhō bhavitvā api diṭṭhadhamma-
sukhānapekkho karuṇānuvattī
sabbam saṁto avamānanādiṁ
yo dukkaram lokahitam akāsi
- 47 Balena saddhiṁ caturaṅgikena
abhiddavantam atibhāsanena
ajeyyasattham paramiddhipattam
damesi yo Ālavakam pi yakkham
- 48 Dehābhinikkhantahutāsanacci-
mālākulam brahmabhavam karitvā
bhetvāna diṭṭhiṁ sucirānubaddham
vinesi yo brahmavaram munindo
- 49 Accaṅkusam dhānasudhotagaṇḍam
nipātitaṭṭhālakagopurādiṁ
dhāvantaṁ agge Dhanapālahatthiṁ
damesi yo dāruṇam antakam va
- 50 Manussarattārunapānipādam
ukkippa khaggaṁ anubandhamānam
mahādayo duppasaham parehi
damesi yo Āṅgulimālacoraṁ
- 51 Yo dhammarājā vijitārisaṅho
pavattayanto varadhammacakkam
saddhammasaṇṇam ratanākaraṇi ca
ogāhayī sam parisam samaggaṁ
- 52 Tass 'eva saddhammanarādhipassa
Tathāgatass' appatipuggalassa
anantaṇṇassa visāradassa
esā mahākāruṇikassa dhātu
- 53 Anena saccena jinassa dhātu
kippaṁ samāruya nabhantarāḷam
sudhamśulekheva samujjalanti
kaṅkham vinodetu mahājanassa
- 54 Tasmim khaṇe sā jinadantudhātu
nabham samuggamma pabhāsayanti
sabbā disā osadhitārakā va
janam pasādesi vitiṇṇakaṅkham
- 55 Atho taritvā gaganaṅganamhā
sā matthake setṭhisutassa tassa

- patitṭhahitvāna sudhābhisitta-
 gattam va tam piṇayi bhattininnam
 56 Disvāna tam acchariyam nigaṇṭhā
 icc abravum Paṇḍunarādhīpaṃ tam
 vijjābalaṃ seṭṭhisutassa etaṃ
 na dhātuyā deva ayaṃ pabhiāvo
 57 Nisamma tesam vacanam narindo
 icc abravī seṭṭhisutam Subhaddam
 yathā ca ete abhisaddaheyyum
 tathāvidham dassaya iddhim aññam
 58 Tato Subhaddo tapanīyapatte
 sugandhisītodakapūritamhi
 vaḍḍhesi dhātum munipuṇḍavassa
 anussaranto caritabbhutāni
 59 Sā rājahamsīva vidhāvamānā
 sugandhitoyamhi padakkhinena
 ummujjamānā ca nimujjamānā
 jane pamodassudhare akāsi
 60 Tato ca kāsum visikhāya majjhe
 katvā taṃ dhātum abhikkhipitvā
 pamsūhi sammā abhipūrayitvā
 bahūhi maddāpayi kuṇjarehi
 61 Bhetvā mahim utṭhahi cakkamattam
 virājamānam maṇikaṇṇikāya
 pabhassaram rūpiyakesarehi
 saroruham kañcanapattapālī
 62 Patitṭhahitvāna taṃ saroje
 mandānilāvattitareṇujāle
 obhāsayanti va disā pabhāhi
 diṭṭhā muhuttēna jinassa dhātu
 63 Khipiṃsu vatthābharaṇāni maccā
 pavassayum pupphamayam¹ ca vassam
 ukkuṭṭhisaddehi ca sādhuḥkāra-
 nādehi punnam nagaram akāmsu
 64 Te titthiyā nam² abhivañcanan ti
 rājādhirājam atha saññāpetvā

¹ Sic. B. M.² M. tam.

- jigucchaniye kuṇapādikehi
 khipiṃsu dhātum parikhāya piṭṭhe
 65 Tasmim khaṇe pañcavidhambujehi
 sañchādītā hamsagaṇopabhuttā
 madhubbatālivirutābhirāmā
 ahosi sā pokkharanī va Nandā
 66 Mataṅgaajā² koṇcaravaṃ raviṃsu
 kariṃsu hesāninadaṃ turaṅgā
 ukkuṭṭhinādaṃ akariṃsu maccā
 suvādītā dundubhi-ādayo pi
 67 Thomiṃsu maccā thutigītakehi
 nacciṃsu ottappavibhūsanā pi
 vatthāni sīse bhamayiṃsu mattā
 bhujāni poṭhesum udaggacittā
 68 Dhūpehi kālāgarusambhavehi
 ghanāvanaddhaṃ va nabhaṃ ahosi
 samussitānekadhajāvalihi
 puram tadā vatthamayaṃ akāsi
 69 Disvā tam accheram acintanīyaṃ
 āmoditā maccagaṇā samaggā
 atthe niyojetum upecca tassa
 vadiṃsu Paṇḍussa narādhipassa
 70 Disvāna yo idisakam pi rāja
 iddhānubhāvaṃ munipuṇḍavassa
 pasādamattam pi kareyya no ce
 kimatthiyā tassa bhaveyya paññā
 71 Pasādaniyesu guṇesu rāja
 pasādanam sādhu-janassa dhammo
 pupphanti sabbe sayam eva cande
 samuggate komudakānanāni
 72 Vācāya tesam pana dummatīnaṃ
 mā saggamaggaṃ pajahittha rāja
 andhe gahetvā vicareyya ko hi
 anvesamāno supathaṃ amūlho
 73 Narādhipā Kappiṇa-Bimbisāra-
 Suddhodanādī api tejavantā

¹ M. Gajādhipā.

- taṃ dhammarājaṃ saraṇaṃ upecca
 pivimsu dhammāmatam ādarena
 74 Sahassanetto tidisādhipo pi
 khīṇāyuko khīṇabhavaṃ munindaṃ
 upecca dhammaṃ vimalaṃ nisamma
 alattha āyuṃ api diṭṭhadhammo
 75 Tuvam pi tasmim jītapañcamāre
 devātideve varadhammarāje
 saggāpavaggādhigamāya khippaṃ
 cittaṃ pasādehi narādhirāja
 76 Sutvāna tesam vacanaṃ narindo
 vitiṇṇakaṅkho ratanattayamhi
 senāpatiṃ atthacaraṃ avoca
 pahaṭṭhabbhāvo parisāya majjhe
 77 Asaddahāno ratanattayassa
 guṇe bhavacchedanakāraṇassa
 cirāya dulladdhipathe caranto
 tṭhito sarajje api vañcito 'haṃ
 78 Mohena khajjopanaṃ dhamesim
 sītaddito dhūmasikhe jalante
 pipāsito sindhujalaṃ pahāya
 pivim pamādena maricitoyaṃ
 79 Pariccajitvā amataṃ cirāya
 jīvatthiko tikkhavisam akhādīṃ
 vihāya 'haṃ campakapupphadāmaṃ
 adhāravim jattusu nāgabhāraṃ
 80 Gantvāna khippaṃ parikhāsamīpaṃ
 ārādhayitvā jinadantadhātum
 ānehi pūjāvidhinā karissaṃ
 puñṇāni sabbattha sukhāvahāni
 81 Gantvā tato so parikhāsamīpaṃ
 senādhinātho paramappatito
 dhātum munindassa namassamāno
 ajjhesi rañño hitaṃ ācaranto
 82 Cirāgataṃ diṭṭhimalaṃ pahāya
 alattha saddhaṃ sugate narindo
 pāsādam āgamma pasādam assa
 vaddhehi rañño ratanattayamhi

- 83 Tasmim khaṇe pokkharanī vicittā
phullehi sovaṇṇasaroruhehi
alaṃkarontī gaganam ahoṣi
Mandākinī vābhinavāvatārā
- 84 Haṃsaṅganevātha munindadhātu
sā paṅkajā paṅkajam okkamantī
kundāvadātāhi pabbhāhi sabbam
khīrodakucchim va puram akāsi
- 85 Tato surattañjalipaṅkajamhi
patiṭṭhabhāvāna camūpatissa
sandissamānā mahatā janena
mahapphalam mānusakam akattha
- 86 Sutvāna vuttantam imam narindo
pabaṭṭhabhāvo padasā va gantvā
saṃsūcayanto diguṇam pasādam
suvimhito pañjaliko avoca
- 87 Vohāradakkhā manujā muninda
saṅghaṭṭayitvā nikasopalamhi
karontī aggham varakañcanassa
eso hi dhammo carito purāṇo
- 88 Maṇim pasatthākarasambhavam pi
hutāsakammehi 'bhisāṅkharitvā
pāpenti rājāññakirīṭakotiṃ
vibhūsanattham viduno manussā
- 89 Vīmaṃsanatthāya tavādhunā pi
mayā katam sabbam imam muninda
āgum mahantam khama bhūripaṇṇā
khippam mamālaṅkuru uttamaṅgam
- 90 Patiṭṭhitā tassa tato kirīte
maṇippabbābhāsini dantadhātu
amuñci raṃsī dhavalā pajāsu
sinehajātā iva khīradhārā
- 91 So dantadhātum sirasā vahanto
padakkhiṇam tam nagaram karitvā
sampūjayanto kusumādikehi
susajjitantepuram ¹ āharittha

¹ B. antopuram.

- 92 Sumussitodārasitātāpatte
 pallāṅkaṣeṭṭhe ratanujjalamh -
 paṭiṭṭhapetvāna jinassa dhātum
 pūjesi rājā ratanādikehi
- 93 Buddhādivatthuttayam eva rājā
 āpāṇakoṭim saraṇam upecca
 hitvā vihiṃsam karuṇādhivāso
 ārādhayī sabbaṇaṃ guṇehi
- 94 Kāresi nānāratanappabhāhi
 saḥassaraṃsī va virocamānaṃ
 narādhīpo bhaṭṭibharānurūpaṃ
 sucittitaṃ dhātunivesanaṃ pi
- 95 Vadḍhesi so dhātugharaṃ pi dhātum
 alaṅkaritvā sakalaṃ puram pi
 sesena pūjāvidhinā atitto
 pūjesi raṭṭhaṃ sadhanaṃ sabhogam
- 96 Āmantayitvā Guhasīvarājaṃ
 sammānitaṃ attasamaṃ karitvā
 dānādikaṃ puññaṃ anekarūpaṃ
 saddhādhano sañcini rājaseṭṭho
- 97 Tato so bhūpālo kumatijanasamsaggam anayaṃ
 nirākatvā magge sugatavacanujjotasugame
 padhāvanto sammā saparahitasampatticaturo
 pasatthaṃ lokatthaṃ acari caritāvajjitajano

TATIYO PARICCHEDO.

CATUTṬHO PARICCHEDO.

- 1 Carati dharanipāle rājadhammesu tasmim
samaracaturaseno Khīradhāro narindo
nijabhujabalalilā 'rātidappappamāthī
vibhavajanitamāno yuddhasajjo 'bhigañchi
- 2 Karivaram atha disvā so guhādvārayātaṃ
paṭibhayarahitatto siharājā va rājā
nijanagarasamipāyātaṃ etaṃ narindaṃ
amitabalamahoghen' ottharanto 'bhiyāyi
- 3 Uditabahaladhūlīpāliruddhantaḷikkho¹
samadavividhayodhārāvasaṃrambhabhīme
nisitasarasatālīvassadhārākārāle²
ajini mahati yuddhe Paṇḍuko Khīradhāraṃ
- 4 Atha narapatiseṭṭho saṅgahetvāna raṭṭhaṃ
nijatanujavarasmim rajjabhāraṃ nidhāya
sugatadasanadhātum sampatiṇṇāpayetvā
pahīni ca Guhasīvaṃ sakkaritvā saratthaṃ
- 5 Suciram avanipālo saññamam ajjhupeto
vividhavibhavadānā yācake tappayitvā
tīdasapurasaṃmājaṃ dehabhedā payāto
kusalaphalam anappaṃ patthitaṃ paccalattha
- 6 Narapati Guhasīvo taṃ munindassa dhātum
sakapuram upanetvā sādhu sammānayanto
sugatigamanamagge paṇino yojayanto
sucaritaṃ abhirūpaṃ sañcinanto vihāsi
- 7 Aganitamahimass' Ujjenirañño tanūjo
purimavayasi yev' āradddhasaddhābhiyogo
dasabalatanudhātum pūjitaṃ tassa rañño
puravaram upayāto Dantanāmo kumāro

¹ M. 'bahaḷa° and 'runda°.² M. 'karāle°

- 8 Guṇajanitapasādaṃ taṃ Kaliṅgādhināthaṃ
nikhilaguṇanivāso so kumāro karitvā
vividhamahavidhānaṃ sādhu sampādayanto
avasi sugatadhātum anvaḥaṃ vandamāno
- 9 Abhavi ca Guhasīvassāvanāsassa dhītā
vikacakuvalayakkhī haṃsakantābhiyātā
vadanajitasarojā hāridhammillabhārā
kucabharanamitaṅgī Hemamālābhidhānā
- 10 Akhilaguṇanidhānaṃ bandhubhāvānurūpaṃ
suvimalakulajātaṃ taṃ kumāraṃ viditvā
narapati Guhasīvo attano dhītaraṃ taṃ
adadi sabahumānaṃ rājaputtassa tassa
- 11 Manujapati kumāraṃ dhāturakkhādhikāre
pacuraparijanaṃ taṃ sabbathā yojayitvā
gavamahisasahassādīhi sampiṇayitvā
sakavibhavasarikke issaratte ṭhapesi
- 12 Samarabhuvi vinatṭhe Khīradhāre narinde
Malāyavanam upetā bhāgineyyā kumārā
pabalam atimahantaṃ saṃharitvā balaggaṃ
upapuram upagañchuṃ dhātuyā gaṇhaṇatthaṃ
- 13 Atha nagarasamīpe te nivesaṃ karitvā
savaṇakaṭukam etaṃ sāsanaṃ pesayimsu
sugatadasanadhātum dehi vā khippam aṃhaṃ
yasaṣirijanaṇiṃ vā kīḷa saṃgāmakeliṃ
- 14 Sapadi dharanipālo sāsanaṃ taṃ suṇitvā
avadi rahasi vācaṃ rājaputtassa tassa
na hi sati mama dehe dhātum aññassa dassaṃ
aham api yadi jetuṃ n'eva te sakkuṇeyyaṃ
- 15 Suranaranamitaṃ taṃ dantadhātum gahetvā
gahitadijavilāso¹ Sihaḷaṃ yāhi dipaṃ
iti vacanaṃ udāraṃ mātulassātha sutvā
tam avaca Guhasivaṃ Dantanāmo kumāro
- 16 Tava ca mama ca ko vā Sihaḷe bandhubhūto
jinacaraṇasaroje bhattiyutto ca ko vā
jalanidhiparatīre Sihaḷaṃ khuddadesaṃ
kathaṃ aham atinessaṃ dantadhātum jinassa

¹ B. here and below 21, 43 "dvijs" (comp. 18).

- 17 Tam avadi Guhasīvo bhāgineyyaṃ kumāraṃ
dasabalatanudhātū saṅṭhitā Sīhalasmaṃ
bhavabhayaḥatidakkho vattate satthu dhammo
gaṇanapaṭhaṃ atītā bhikkhavo cāvasiṃsu
- 18 Mama ca piyasaḥāyo so Mahāsenarājā
jinacaraṇa sarojadvandasevābhiyutto
salilam api ca phutṭhaṃ dhātuyā patthayanto
vividharatanajātaṃ pābhaṭaṃ pesayittha
- 19 Pabhavati manujindo sabbadā buddhimā so
sugatadasanadhātum pūjitum pūjaneyyaṃ
paricitavisayambā vippavutthaṃ bhavantaṃ
vividhaviḥbhavadānā sādhu saṅgaṇhitum ca
- 20 Nijaduhitu paṭiṃ taṃ itthaṃ ārādhayitvā
narapati Guhasīvo saṅgahetvāna senaṃ
raṇadharanaṃ upeto so kumārehi saddhiṃ
maraṇaparavasattaṃ ajjhagā yujjhamāno
- 21 Atha narapatiputto Dantaṇāmo suṇitvā
savaṇakatukaṃ etaṃ mātulassa ppavattiṃ
gahitadijavilāso dantadhātum gahetvā
turitaturitabhūto so puramhā palāyi ¹
- 22 Sarabhasam upagantvā dakkhinaṃ cātha desaṃ
avicalitasabbhāvo iddhiyā devatānaṃ
naḍim atimahaṭiṃ so uttaritvāna puṇṇaṃ
nidahi dasanadhātum vālukārāsimaṃjhe
- 23 Puna puram upagantvā taṃ gahitāññavesaṃ
bhariyaṃ api gahetvā āgato tattha khippaṃ
sugatadasanadhātum vālukāthūpakucchiṃ
ṭhapitaṃ upacaranto acchi gumbantarasmaṃ
- 24 Sapadi nabhasi thero gacchamāno pan' eko
vividhakiraṇajālaṃ vālukārāsithūpā
aviralitaṃ ² uḍantaṃ dhātuyā tāya disvā
paṇami sugatadhātum otaritvāna tattha
- 25 Munisutam atha disvā jampaṭi te paṭitā
nijagamanavidhānaṃ sabbam ārocayiṃsu
dasabalatanujo so dhāturakkhāniyutto
parahitaniratto te ubho ajjhabhāsi

¹ M. palāyi ; B. palāyi.² M. aviralitaṃ.

- 26 Dasabalatanudhātum Sihaḷam netha tumhe
 agañitatanubhedā vītasārajjam etaṃ
 api ca gamanamagge jātamatte vighāte
 saratha mamam anekopaddavacchedadakkham
- 27 Iti sugatatanujo jampatīnaṃ kathetvā
 puna pi tad anurūpaṃ desayivāna dhammaṃ
 puthutaram apanetvā sokasallaṃ ca gālhaṃ
 sakavasatim upetā antaḷikkhena dhīro
- 28 Bhujagabhavanavāsi ¹ ninnagāyātha tassā
 bhujagapati mahiddhī Paṇḍubhārābhiddhāno
 sakapurapavaramhā nikkhamitvā caranto
 samupagami tadā taṃ ṭhānaṃ icchāvasena
- 29 Vimalapulinathūpā so samuggacchamānaṃ
 sasiruciramarīcījjālam ² ālokeyitvā
 ṭhitam atha munidhātum vālukārāsīgabbhe
 kim idam iti sakaṅkham pekkhamāno aveđi
- 30 Sapadi sabahumāno so asandissamāno
 ratanamayakaraṇḍaṃ dhātuyuttaṃ gilitvā
 vitataputhuladeho bhogamālāhi tuṅgaṃ
 kanakasikharirājaṃ veṭhayitvā sayittha
- 31 Salilanidhisamīpaṃ jampatī gantukāmā
 pulinatalagataṃ taṃ dantadhātum adisvā
 nayanasaliladhāraṃ sokajātaṃ kirantā
 sugatasutavaraṃ taṃ taṅkhaṇe 'nussariṃsu
- 32 Atha sugatasuto so cintitaṃ samviditvā
 agami savidham esaṃ sokaḍḍinānanānaṃ
 asuṇi ca jinadhātum vālukārāsīmajjhe
 nihitam api aditṭhaṃ pūjitaṃ jampatīhi
- 33 Sayitam atha yatī so dibbacakkhuppabbhāvā
 ratanagirinikuṇḍe nāgarājaṃ apassi
 vihaḡapatisarīraṃ māpayi taṃ muhutte ³
 vitataputhulapakken' antaḷikkham thakentaṃ
- 34 Jaladhim atigambhīraṃ taṃ dvidhā so karitvā
 pabalapavanaveḡeṇ' attano pakkhajena
 sarabhasam abhidhāvaṃ bhīmasamrambhayogā
 abhigami bhujagindaṃ Merupāde nipannaṃ

¹ B. °bhuvana°.² B. °marīci-jālam.³ B. taṃ muhutte.

- 35 Jahitabhujagaveso taṅkhaṇe¹ so phaṇindo
 paṭibhayacakitatto saṅkhipitvāna bhoge
 sarabhasam upagantvā tassa pāde namitvā
 viṇayamadhuram itthaṃ taṃ munisaṃ avoca
- 36 Sakalajanahitatthaṃ eva jāyanti buddhā
 bhavati janahitatthaṃ dhātumattassa pūjā
 aham api jinadhātum pūjayitvā mahagghaṃ
 kusalapphalam anappaṃ sañcinissan² ti gaṇhiṃ
- 37 Atha manujagaṇānaṃ saccabodhārahānaṃ
 vasatibhavanam esā nīyate Sīhaḷaṃ taṃ
 munivaratanudhātum tena dehīti vutto
 bhujagapati karaṇḍaṃ dhātugabbhaṃ adajji
- 38 Vihagapatitanaṃ taṃ saṃharitvāna thero
 jalacarasatabhīmā aṇṇavā uppatitvā
 sakalapathavicakke rajjalakkhiṃ va dhātum
 narapatitanujānaṃ jampatināṃ adāsi
- 39 Iti katabahukāre saṃyaminde payāte
 sugatadasanadhātum muddhanā ubbahantā
 mahati vipinadevādihi magge payutte
 vividhamahavidhāne te tato nikkhamiṃsu
- 40 Mudusurabhisamīro kaṇṭakādivyapeto
 vimalapulinhārī āsi sabbattha maggo
 ayanam upagate te dantadhātuppabhāvā
 nigamanagaravāsī sādhu sammānayiṃsu
- 41 Kusumasurabhicuṇṇākīṇṇahatthāhi niccaṃ
 sakutukam anuyātā kānane devatāhi
 acalagahanaduggaṃ³ khepayitvāna maggaṃ
 agamum aturitā te paṭṭanaṃ Tāmalittim
- 42 Acalapadarabaddhaṃ suṭṭhitodārakūpaṃ
 uditaputhulakāraṃ dakkhaniyyāmakam ca
 sayamabbhimata-Laṅkāgāmināṃ nāvaṃ ete
 sapadi samuparūlhaṃ addasaṃ vāṇijehi
- 43 Atha dijaṇavarā te Sīhaḷaṃ gantum icchaṃ
 sarabhasam upagantvā nāvikkassāvadimsu
 sutisukhavacasā so sādhu vuttena tesam⁴
 pamuditahadayo te nāvaṃ āropayittha

¹ B. (here and at 31 and 52) taṃ khaṇe. ² M. sañcinissan. ³ B. M. °gahapa°. ⁴ M. c. °esam.

- 44 Jalanidhim abhirūḥesv esu ādāya dhātum
 samabhavum upasantā lolakallolamālā
 samasurabhimanuñño uttaro vāyi vāto
 vimalarucirasobhā sabbathā 'sum disā pi
- 45 Nabhasi asitasobhe Venateyyo va nāvā
 pabalapavanavegā santataṃ dhāvamānā
 nayanavisayabhāvātītātīrācalādim
 pavasi jaladhimajjhaṃ phenapupphābhikiṇṇaṃ
- 46 Atha abhavi samuddo bhīmasaṃvaṭṭavātā-
 'bhīhatasikharikūṭākāravīcippabandho
 saṇaṇabhiduraghorārāvaruddhantaḷikkho
 bhayacakitamanussakkandito sabbarattir
- 47 Udayasikharisīsaṃ nūtanādiccabimbe
 upagatavati tassā rattiyā accayamhi
 salilānidhijalaṃ taṃ santakallolamālaṃ
 asitamaṇiviccitaṃ koṭṭimaṃ vāvabhāsi
- 48 Atha vitataphaṇāḷibhīmsanā keci nāgā
 surabhikusumahatthā keci dibbattabhāvā
 ruciramaṇipadīpe keci sandhārāyanta
 nijasirasi karontā keci kaṇḍuppalāni
- 49 Phuṭakumudakalāpe jattun' eke vahanā
 kanakakalasamālā ukkhipantā ca keci
 pavanacalitaketuggāhakā keci eke
 rucirakanakacunṇāpunṇacaṅgotāhatthā
- 50 Salalitaramaṇīyaṃ ¹ keci naccaṃ karontā
 salayamadhuragītaṃ gāyamānā 'va keci
 pacuraturiyabhaṇḍe āhanantā ca ² eke
 munivaratanudhātum pūjitaṃ utṭhahimsu
- 51 Rucirakacakalāpā rājakaṇṇāya tassā
 munivaradasanaṃ taṃ ambaraṃ uppatitvā
 asitajaladagabbhā niggate vindulekhā
 ujurajatasalākāsannibhe muñci raṃsī
- 52 Atulitaṃ anubhāvaṃ dhātuyā pekkhataṃ taṃ
 pamuditahadayānaṃ taṅkhaṇe pannagānaṃ
 paṭiravabharitānaṃ sādhuṇvādādikānaṃ
 gaganam apariyantaṃ v'āsi vitthāritānaṃ

¹ B. "lalita".² M. va.

- 53 Pavisi sugatadāṭhādhātu sā moligabbhaṃ¹
 puna gaganatalamhā otarivāna tassā
 phaṇadharanivahā te taṃ taṃ vārayitvā
 maham akarum udāraṃ sattarattindivamhi
- 54 Acalam iva vimānaṃ antaḷikkhamhi nāvaṃ
 gativirahitam ambhorāsimaḷḷhamhi disvā
 bhayavilulitacittā jampatī te samaggā
 dasabalatanuḷḷhaṃ taṃ iddhimantaṃ sarīṃsu
- 55 Sapadi munisuto so cittaṃ esaṃ viditvā
 nabhasi jaladharālī maddamāno 'bhigantvā
 vihagapatisarīraṃ māpayitvā mahantaṃ
 bhayacakitabhujāṅge te palāpesi² khippaṃ
- 56 Itthaṃ buddhasute bhujāṅgajaniṭṭhaṃ bhītiṃ sametvā gate
 sā nāvā pavanā pakampitadhajā tuṅgaṃ taraṅgāvaliṃ
 bhindantī gativegasā puthutaraṃ meghāvalisannibhaṃ
 Laṅkāpaṭṭanaṃ otarittha sahasā therassa tass' iddhiyā

CATUTTHO PARICCHEDO.

¹ B. moli°.

² M. palāpesi.

PAÑCAMO PARICCHEDO.

- 1 Saṃvaccharamhi navamamhi Mahādisena-
puttassa Kittisirimegha-narādhipassa
te jampatī tam atha paṭṭanam otarivā
devālaye paṭivasimṣu manobhirāme
- 2 Disvāna te dvijavaro pathike nisāyaṃ
santappayittha madhurāsanapānakehi
rattikkhaye ca Anurādhapurassa maggaṃ
jāyāpatīnam atha so abhivedayittha
- 3 Ādāya te dasanadhātuvaraṃ Jinassa
sammānitā dvijavaren' atha paṭṭanamhā
nikkhamma dūratarāmaggaṃ atikkamitvā
padvāragāmaṃ Anurādhapurassa gañchumaṃ
- 4 Yaṃ dhammikaṃ naravaraṃ abhitakkayitvā
jāyāpatī visayaṃ etam upāgamiṃsu
taṃ vyādhinā samuditena Mahādisena-
Laṅkissaraṃ sucirakālakataṃ suṇiṃsu
- 5 Sokena te sikharineva samuggatena
ajjhotthaṭṭā bahutaraṃ vilapiṃsu mūlhā
khāyiṃsu tesam atha mucchitamānasānaṃ
sabbā disā ca vidisā ca ghanandhakārā
- 6 Sutvāna Kittisirimegha-narādhipassa
rajjē ṭhitassa ratanattayamāmakattaṃ
vassena nibbutamahādahanā va kacchā
te jampatī samabbhavaṃ hatasokatāpā
- 7 Sutvāna Meghagiri-nāma mahāvihāre
bhikkhussa kassaci narādhipavallabhattaṃ
tass' antikaṃ samupagamma katātithēyyā
dhātappavattim avadiṃsu ubho samecca
- 8 Sutvāna so munivaro dasanappavattim
haṭṭho yathāmatarasen' abhisittagatto
gehe sake sapadi paṭṭavitānakehi
vaḍḍhesi dhātum amalaṃ samalaṅkatamhi

- 9 Tesam ca jānipatikānam ubhinnaṃ eso
katvāna saṅgaham ulārataṃ yathicchaṃ
vuttantaṃ etaṃ abhivedayitum pasatthaṃ
Laṅkādhīpassa savidhaṃ paṇiṭṭha bhikkhū
- 10 Rājā vasantasamaye sahaakāminīhi
uyyānakelisukhaṃ ekadine 'nubhonto
āgacchamānaṃ atha tattha sudūrato va
taṃ vipassannaṃ mukhavaṇṇaṃ apassi bhikkhū
- 11 So saṃyamī samupagamma narādhipaṃ taṃ
vuttantaṃ etaṃ abhivedayi tuṭṭhacitto
sutvāna taṃ paramapītibharaṃ vahaṇto
sappattacakkaratano va ahosi rājā
- 12 Laṅkissaro dvijavarā jīnadantadhātum
ādāya jānipatayo ubhaye ¹ samecca
essanti Laṅkaṃ acirena itīritā taṃ
nemiṭṭhikassa vacanaṃ ca tathaṃ amaṇṇī
- 13 Rājā tato mahatīyā parisāya saddhiṃ
tassānurādhanagarassa puruttārāya
āsāya taṃ sapadi Meghagirī vihāraṃ
saddho agañchi padasā va paṇanacitto
- 14 Disvā tato sugatadhātum alabbhaneyyaṃ
ānandajassunivāhehi ca tārahāraṃ
siṅgaṃ vidhāya paṇidhiṃ bahumānapubbaṃ
romaṇṇakakaṇṇukadharaṃ itī cintayittha
- 15 So 'haṃ anekaratanujjalamolīdhārīṃ
pūjeyyaṃ ajja yadi duccejaṃ uttamaṅgaṃ
lokattayekasaraṇassa Tathāgataṃ
no dhātuyā maham anucchavikaṃ kareyyaṃ
- 16 Etaṃ pahūtaratanaṃ sadhanaṃ sabhoggaṃ
sappūjayaṃ api dharāvalayaṃ asesaṃ
pūjaṃ karomi tadanucchavikaṃ ahaṃ ti
cinteyya ko hi bhuvanesu amūḷhacitto
- 17 Laṅkādhīpaccam idam appataṃ mam' āsi
buddho guṇehi vividhehi paṇāsuṇṇo
so 'haṃ parittavibhavo tibhavekanāthaṃ
taṃ tādisaṃ dasabalaṃ kathaṃ accayissaṃ

¹ B. ubhayo.

- 18 Ittham punappuna tad eva vicintayanto
 āpajji so dhitiyuto pi visaññibhāvaṃ
 samvījito sapadi cāmaramārutena
 khinnena sevakajanena alattha saññaṃ
- 19 Thokam pi bījam athavā abhiropayantā
 medhāvino mahatiyā pi vasundharāya
 kālena pattatacapupphaphalādikāni
 vindanti patthitaphalāni anappakāni
- 20 Evaṃ guṇehi vividhehi pi appameyye
 dhammissaramhi maham appataram pi katvā
 kālaccayena pariṇāmaṃvisesarammaṃ
 saggāpavaggasukham appaṭimaṃ labhissam
- 21 Ittham vicintiya pamodabharātireka-
 sampuṇṇacandimasarikkhamukho narindo
 sabbañño dasanadhātuvārassa tassa
 pūjesi sabbam api Sīhalādīpam etaṃ
- 22 Bhikkhū pi tepitakajātakabhāṇakādi¹
 takkāgamādikusalā api buddhimanto
 vatthuttayekasaṇā api poravaggā
 kotūhalā sapadi sannipatimsu tattha
- 23 Rājā tato mahatiyā parisāya majjhe
 icc abravī² munivaro hi susukkadāṭho
 dāṭhā jinassa yadi osadhitārakā va
 setā bhavēyya kim ayaṃ malinā 'vabhāsā
- 24 Tasmim khane dasanadhātu munissarassa
 pakkhe pasāriya duve viya rājahaṃsī
 vitthāritamsunivahā gaganaṅganamhi
 āvaṭṭato javi javena muhuttamattam
- 25 Paccaggham attharaṇakaṃ sitam attharivā
 bhaddāsanamhi vinidhāya munindadhātum
 taṃ jātipupphanikarena thakesi rājā
 vassaccayambudharakūṭasamappabhena
- 26 Uggamma khippam atha dhātu munissarassa
 sā puppharāsikharamhi patitṭhahitvā
 ramsihi duddhadhavahehi virocāmānā
 sampassatam animise nayane akāsi

¹ B. °bhāṇakādi.² M. abruvī.

- 27 Taṃ dhātum āsanagatamhi patitṭhapetvā
khīrodapheṇapaṭalappatime dukūle
chādesi sātakasatehi mahārahehi
bhiyyo pi so upaparikkhitukāmatāya
- 28 Abbhuggatā sapadi vatthasatāni bhetvā
setambudodaraviniggatacandimā va
ṭhatvāna sā upari tesam abhāsayittha
raṃsihi kundavisadehi disā samantā
- 29 Tasmim̐ khaṇe vasumatī saha bhūdharehi
gajjittha sādhuvacanaṃ va samuggirantī
taṃ abbhutaṃ viya samekkhitum amburāsi
so niccalo abhavi santataraṃgabāhu
- 30 Mattebhakampitasupupphitasālato va
bhassimsu dibbakusumāni pi antaḷikkhā
nacesu cāturiyam acchariyaṃ janassa
sandassayimsu gagane surasundarī pi
- 31 Ānandasañjanitatāravarābhīrāmaṃ
gāyimsu gītaṃ amatāsanagāyakā pi
muñcimsu dibbaturiyāni pi vāditāni
gambhīraṃ uccamadhuraṃ diguṇaṃ ninādaṃ
- 32 Saṃsibbitaṃ rajatarajjusatānukārī-¹
dhārāsatehi vasudhambaram ambudena
sabbā disā jaladakūṭamahagghiyesu
dittācirajjutipadīpasatāvabhāsā
- 33 Ādhūyamāna-Malayācalakānananto
saṃphullapupphajaparāgabharābhīhāri
sedoda bindugaṇasaṃharaṇappaviṇo
mandam̐ avāyi sisiro api gandhavāho
- 34 Rājā taṃ abbhutaṃ avekkhiya pāṭihīraṃ
lokussavaṃ bahutaraṃ ca aditṭhapubbaṃ
vipphāritakkiyugalo paramappamodā
pūjaṃ karittha mahatiṃ ratanādikehi
- 35 So dhātum attasirasā 'tha samubbahanto
ṭhatvā samussitasitātapavāraṇamhi
cittatthare rathavare sitavājiyutte
lakkhīnidhānam Anurādhapuram pavekkhi

¹ B. anusārī.

- 36 Devindamandirasame samalaṅkatamhi
 rājā sakamhi bhavane atulānubhāvo
 sihāsane paṭikakojavasanthatamhi
 dhātum ṭhapesi munino sasiṭātapatte
- 37 Anto va bhūmipati dhātugharam mahaggham
 katvāna tattha vinidhāya munindadhātum
 sampūjayittha vividhehi upāyanehi
 rattindivam tidivamokkhasukhābhikaṅkhi
- 38 Tesam ca jānipatikānam ubhinna eva
 tuṭṭho bahūni ratanābharanādikāni
 gāme ca issarakulekanivāsabhūte
 datvāna saṅgaham akāsi ti-Sihaḷindo
- 39 Saṅgama jānapadanegamanāgarādi
 ukkaṇṭhitā sugataadhātum apassamānā
 lokuttamassa caritāni abhiṭṭhavantā
 ugghosayimsu dharanipatisannidhāne
- 40 Dhammissaro nikhilalokahitāya ¹ loke
 jāyittha sabbajanatāhitam ācarittha
 vitthāritā bahujaṇassa hitāya dhātū
 icchāma dhātum abhipūjayitum mayam pi ²
- 41 So sannipātiya mahīpati bhikkhusaṅgham
 āramavāsim Anurādhapuropakāṇṭhe
 ajjhāsayaṃ tam abhivedayi satthudhātu-
 pūjāya sannipatitassa mahājanassa
- 42 Thero taḥim mahati bhikkhugaṇe pan' eko
 medhābalena asamo karuṇādhivāso
 evaṃ ti-Sihaḷapatissa mahāmatissa
 lokatthacāraturassa nivedayittha
- 43 Yo ācareyya anujīvanassa attham
 eso have 'nucarito mahataṃ sabhāvo
 dhātum vasantasamaye bahi nīharitvā
 dassehi puñṇam abhipatthayataṃ janānam
- 44 Sutvāna saṃyamivarassa subhāsītāni
 pucchittha so naravaro puna bhikkhusaṅgham
 dhātum namassitum anena mahājanena
 ṭhānam kim ettha ³ ramaṇīyataram siyā ti

¹ M. sakala for nikhila.² B. mayan ti.³ B. attha.

- 45 Sabbe pi te atha nikāyanivāsibhikkhū
 ṭhānaṃ sakaṃ sakaṃ aṇaṇṇayum ādarena
 aññoññabbhinnavacanesu ca tesu rāja
 nevābhinandi na paṭikkhipi kiñci vākyam
- 46 Majjhattatānugatamānasatāya kintu
 rājā avoca puna bhikkhugaṇassa majjhe
 attānurūpam ayam eva munindadhātu
 ṭhānaṃ khaṇena sayam eva gamissatīti
- 47 Rājā tato bhavanam eva sakaṃ upecca
 dhātuppaṇāmam abhipatthayataṃ janānaṃ
 khippaṃ mukhambujavanāni vikāsayanto
 sajjetum āha nagaraṃ ca vihāramaggaṃ
- 48 Sammajjitā salilasecanasantadhūlī
 racchā tadā 'si pulinattharaṇābhirāmā
 ussāpitāni kanakādivicittitāni
 vyagghādirūpakhacitāni ca toraṇāni
- 49 Chāyānivāritavirocanaraṃsitāpā
 naccaṃ va dassayati vātadhutā dhajālī
 vīthī vasantavanarājīsamānavaṇṇā
 jātā sujātakadalītarumālīkāhi
- 50 Saṃsūcayanti ca satam navapupṇakumbhā
 saggāpavaggasukham icchitam ijjhatīti
 kappūrasāratagarāgarusambhavehi
 dhūpehi duddinam atho sudinaṃ ahosi
- 51 Olambamānasitamuttikajālakāni
 sajjāpitāni vividhāni ca maṇḍapāni
 sampādītāni ca taḥiṃ kusumagghikāni
 āmodaluddhamadhupāvalikūjitāni
- 52 Gacchimsu keci gahitussavavesasobhā
 eke samuggapariṇipūritapupphahatthā
 aññe janā surabhicuṇṇabharaṃ vahantā
 tatthetare dhatavicittamahātapattā
- 53 Laṅkissaro 'tha sasipaṇḍaravājiyutte
 ujjofite rathavare ratanappabbhāhi
 dhātuṃ tilokatilakassa paṭiṭṭhapetvā
 etaṃ avoca vacanaṃ paṇipātapubbaṃ
- 54 Sambodhiyā iva munissara bodhimandaṃ
 gaṇḍambarukkhā iva titthiyamaddanāya

- dhammañ ca samvibhajitum Migadāyam ajja
 pūjanurūpam upagaccha sayam padesaṃ
 55 Rājā tato samucitācaraṇesu dakkho
 vissajji phussaratham aṭṭhitasārathim taṃ
 pacchā sayam mahatīyā parisāya saddhim
 pūjāvisesaṃ asamaṃ agamā karonto
 56 Ukkutṭhināḍavisarena mahājanassa
 hesāravena viṣaṇa turaṅgamānaṃ
 bherīravena mahatā karigajjitena
 uddāmasāgarasamaṃ nagaraṃ ahosi
 57 Āmoditā ubhayavithigatā kulitthī
 vātāyanehi kanakābhatāṇe khipiṃsu
 sabbatthakaṃ kusumavassam avassayiṃsu
 celāni c'eva bhamayiṃsu nijuttamaṅge
 58 Pācīnagopurasamīpam upāgatamhi
 tasmim rathe jaladhipiṭṭhigate 'va pote
 tuṭṭhā taṃ yatigaṇā manuṇā ca sabbe
 sampūjayiṃsu vividhehi upāyanehi
 59 Katvā padakkhiṇaṃ atho puram uttarena
 dvārena so rathavaro bahi nikkhamitvā
 ṭhāne Mahindamunidhammakathāpavitte
 aṭṭhāsi titthagamitā iva bhaṇḍanāvā
 60 Ṭhāne taṃ dasanadhātuvaraṃ jinassa
 Laṅkissaro ratanacittā karaṇḍagabbhā
 saṅjhāghanaṃ iva vidhuṃ bahi nīharitvā
 dassesi jānapadanegamaṇāgarānaṃ
 61 Tasmiṃ jane sapadi ābharaṇādivassam
 accantapītibharite abhivassayante
 sānandavandijanamaṅgalagītakehi
 sampāditesu mukhaṇḍeṇ disāmukhesu
 62 Hatthāravindanivāhesu mahājanassa
 candodaye 'va mukulattanaṃ āgatesu
 brahmāmarāḍijanitāmitasādhuvāde
 tārapathamhi bhuvanodaram ottharante
 63 Sā dantadhātu sasikhaṇḍasamānavanṇā
 raṃsihi kundanavacandanapaṇḍarehi
 pāsādagopurasiluccayapādapādim ¹

¹ B. °pādī.

- niddhotarūpiyamayaṃ va akā khaṇena
 64 Tappāṭihāriyaṃ¹ acintiyam acculāraṃ
 divāna ke taḥim ahesuṃ ahaṭṭhalomā
 ke vā nayuṃ sakasakābhāraṇāni gehaṃ
 ke vā na attapaṭilābham avaṇṇayimsu
 65 Ke no jaḥimsu sakadiṭṭhimalānubaddhaṃ
 ke vā na buddhamahimaṃ abhipatthayimsu
 ke nāma macchariyapāsavasā ahesuṃ
 vatthuttayaṇ ca saraṇaṃ na gamimsu ke vā
 66 Laṅkissaro pi navalakkhaparibbayena
 sabbaññudhātum atulaṃ abhipūjayitvā
 taṃ dantadhātubhavanaṃ puna vaḍḍhayitvā
 antopuramhi² paṭivāsaram accayittha
 67 Dhātuṃ vihāraṃ Abhayuttaram eva netvā
 pūjaṃ vidhātum anuvaccharam evarūpaṃ
 rājā 'tha Kittisirimeghasamavhaya so
 cārittalekhaṃ abhilekhaṃ saccasandho
 68 Cārittaṃ etaṃ itare pi pavattayantā
 te Buddhadāsapamukhā vasudhādhināthā
 saddhādayādhikaguṇābharaṇābhiraṃā
 taṃ sakkarimsu bahudhā jinadantadhātuṃ
 69 Satthārā sambhatatthaṃ purimatarabhava sampajānaṃ
 pajānaṃ
 sambodhiṃ tassa sabbāsavavigamakarīṃ saddahant'
 odahanto
 sotāṃ tass' aggaḍhamme nipunamati satāṃ saṅgame
 saṅgam esaṃ
 nibbānaṃ santaṃ icche tibhavabhayaapariccāgahetuṃ
 gahetuṃ

PAÑCAMO PARICCHEDO.

DĀṬHĀVAMSA SAMATTO.

¹ M. Taṃ pāṭihāriyaṃ.

² M. antepuramhi.

KATTUSANDASSANAGĀTHA.

- 1 Yo Candagomiracite varasaddasatthe
 ñikam pasattham akarittha ca Pañcikāya
 buddhippabhāvajananiñ ca akā Samanta-
 pāsādikāya vinayaṭṭhakathāya ñikam
- 2 Aṅguttarāgamavaratṭhakathāya ñikam
 sammohavibbhamavighātakarim akāsi
 atthāya saṃyamigaṇassa padhānikassa
 gantham akā Vinayaśaṅgaha-nāmadheyyam
- 3 Santindriyassa paṭipattiparāyaṇassa
 sallekhavuttiniratassa samāhitassa
 appicchatādiguṇayogavibhūsanassa
 sambuddhasāsanamahodayakāraṇassa
- 4 Sabbesu ācariyatam paramaṅgatassa
 satthesu sabbasamayantarakovidassa
 sissena Sāritanujassa mahādisāmi-
 pādassa tassā vimalanvayasambhavassa
- 5 Suddhanvayena karuṇādiguṇodayena
 takkāgamādikusalena visāradena
 sabbattha patthaṭasudhākararamsijāla-
 saṅkāsakittivisarena parikkhakena
- 6 Saddhādhanaṇa sakhilena ca Dhammakitti-
 nāmena rājagurunācariyena eso
 sotuppasādaajanano Jinadantadhātu-
 vam-so kato nikhiladassipabhāvadīpo
- 7 Dhammo pavattatu cirāya munissarassa
 dhamme ñhitā vasumatīpatayo bhavantu
 kāle pavassatu ghano nikhilā pajā pi
 aññoññamettipaṭilābhasukham labhantu

THE END.

PAÑCAGATI-DĪPANAM.

EDITED BY

M. LÉON FEER,

OF THE BIBLIOTHÈQUE NATIONALE OF PARIS.

Ce texte est donné d'après un seul MS., le No. 346 du fonds pâli de la Bibliothèque nationale à Paris. Ce MS., qui vient de Siam, est en caractères cambodgiens-siamois. On sait que ces MSS sont les plus défectueux.

Le No. 347 du même fonds, de même provenance et de même écriture, est le commentaire du texte contenu dans le No. 346; les deux MSS. sont donc, pour ainsi-dire, inséparables. Le commentaire, suivant l'usage, reproduit et explique une partie du texte; quelquefois il corrige les fautes qui s'y trouvent, quelquefois il les répète, quelquefois aussi il en fait qui ne sont pas dans le texte. Il laisse souvent des passages difficiles sans explication. Malgré cela, ce commentaire est d'un très-utile secours pour l'établissement du texte.

Néanmoins, il est évident que, pour donner un bon texte du Pañca-gatī-dīpanam, il faudrait pouvoir consulter d'autres MSS.

Comme il aurait fallu donner trop des notes pour rendre compte des différences qui existent entre le présent texte et celui du MS. on n'en a donné aucune. On s'est borné à mettre entre crochets [] les lettres qui ne sont pas dans le

MS. et qui ont été ajoutées, entre parenthèse () celles qui sont dans le MS. mais qu'on a cru devoir omettre. Le mot (*sic*) a été ajouté après certains mots qui paraissent douteux. Quelques notes relatives aux difficultés de lecture ont été mises en très petit nombre, à la suite du texte.

Le MS. compte *cinq* divisions dont le titre est indiqué à la fin de chacune d'elles. Ces titres ont été reproduits intégralement à la place où ils se trouvent; mais on les a, de plus, ajoutés en tête des divisions, en petites capitales (NARAKAKAṆḌAM, etc.).

Plusieurs de ces cinq divisions comportent des sous-divisions indiquées par le texte lui-même ou par le commentaire. Ces sous-divisions sont indiquées, à la place même où le texte les mets (quand elles sont dans le texte), par des sous-titres répétés en *italiques* (*attha mahā-narakā*) en tête de la section qu'ils servent à désigner. Quand ces sous-titres ne sont pas dans le texte, on s'est borné à les mettre en tête de la section, en *italiques*, et entre parenthèse (2. *Nirayussaddā*) (§ 1. *Peta*^o), etc. Enfin quand le texte ne fournit aucune indication précise, on a mis seulement des numéros: § 1 § 2.— Le premier mot du texte (Namatthu) est à la place qu'il a dans le MS.

Le nombre des *glokas* est de 114. les numéros ont été mis en tête de chacun d'eux, au lieu d'être placés, comme on le fait souvent, à la fin, entre les deux barres doubles qui viennent après le dernier mot du vers.

Dans le MS. les *padas* sont tous séparés les uns des autres par un petit espace vide, et il n'y en a entre les vers qu'un espace vide un peu plus grand et un simple trait. Il a paru que le mieux était de mettre un double trait après le 2^{er} *pada* et deux doubles traits après le 4^{er}.

La traduction française de ce petit poème se trouve à la fin des "Extraits du Kandjour" (Annales du Musée Guimet, vol. v. pp. 514-528).

PAÑCA-GATI-DĪPANAM.

Namatthu || ||

- 1 Guṇino jītajeyyassa sammāñāṇāvabhāsino ||
paratthakārino niccam tilokagaruno namo || ||
- 2 Kāyādīhi katam kammam attanā yaṃ subhāsubba[m] ||
phalaṃ tass-eva bhujjati kattā añño na vijjati || ||
- 3 Iti mantvā dayāpanno tiloke kataru(sic) satthā ||
hitāyāvoca sattānaṃ kammuno yassa yapphalaṃ || ||
- 4 Taṃ vakkhāmi samāsena sutvā sambuddhabhāsitaṃ ||
subhaṃ vā asubhaṃ kammaṃ kātum hātuñ ca vo
dhunā || ||

I. NARAKA-KAṆḌAM.

§ 1. *Aṭṭha māha-narakā.*

- 5 Sañjīvo Kālasutto ca Saṅghāto Roruvo tathā ||
Mahāroruvo Tapo ca Mahātapo ca Avīcayo || ||
- 6 Lobha-moha-bhaya-kkodhā ye narā pāṇaghātino ||
vadhayitvāna himsanti Sañjīvaṃ yanti te dhuvam || ||
- 7 Samvaccharasahassāni bahūni pi hatā hatā ||
sañjīvanti yato tattha tato Sañjīva-nāmakō || ||
- 8 Mātā-pitu-suhajjādi-mitta-dosakarā narā ||
pesuññāsaccavādā ca Kālasuttābhigāmino || ||
- 9 Kālasuttānusārena phālyante dāru va yato ||
kakkaccehi jalantehi Kālasuttaṃ tato mataṃ || ||
- 10 Ath-eḷaka-līṅgālādi-sas-ākhu-miga-sūkare ||
hananti pāṇino 'ññe ca Saṅghātaṃ yanti te narā || ||
- 11 Saṅghātā tattha ghātyante sammā hananato yato ||
tasmā Saṅghāta-nāmena sammato nirayo ayaṃ || ||
- 12 Kāya-mānasa-santāpaṃ ye karonti ha dehinaṃ ||
kuṭakāpamākā ye ca Roruvaṃ yanti te narā || ||
- 13 tibbena vuṇhinā tattha dayhamānā nīrantaraṃ ||
ghoraṃ ravaṃ vimuñcanti tasmā sa Roruvo mato || ||
- 14 Deva-dvija-guru-dabbam haṭam yehi pi rakkhato ||
te Mahāroruvaṃ yanti ye ca nikkhepa-hārino || ||

- 15 Ghoratā vuñhi-tāpassa ravassāpi mahattato ||
 Roruvo ti mahā tassa mahattaṃ Roruvo api || ||
 16 Dāvādi-dahane dāhaṃ dehinañ ca karoti yo ||
 so jalaṃ jalane jantu tappate Tāpane rudam || ||
 17 Tibbam tāpana-santāpaṃ tanoteva nirantaram ||
 yato tato ca lokasmim khyāto Tāpana-nāmako || ||
 18 Dhammādhamma-vipallāsaṃ natthiko yo pakāsati ||
 santāpeti ca satte yo tappate sa Patāpane || ||
 19 Patāpayati tattha te satte tibbena vuñhinā ||
 tapanātisayenāyaṃ tasmā vutto Patāpaṇo || ||
 20 Katvā guṇādhike dosaṃ ghātayitvāna sāvake ||
 matā-pitu-garū-cāpi Avicimhi bhavanti te || ||
 21 Atthini pi viliyante tattha ghoraggitāpato ||
 yato na vici sukhassa tenāvīcīti sammato || ||

Attha-mahānarakā || ||

§ 2. (*Nirayussadā*).

- 22 Nirayass-ekamekassa cattāro nirayussadā ||
 miḥhakūpo kukkulo ca asipattavanam nadi || ||
 23 Mahānirayato sattā nikkhantā miḥhakāsuyam ||
 patanti ye te ghorehi kimivyūhehi vijjare || ||
 24 Nikkhantā miḥha-kūpambā kukkule ca patanti te ||
 patitā tattha te sattā sāsapā viya paccare || ||
 25 Kukkulamhā ca nikkhantā dume passanti sobhane ||
 harite pattasampanne te upenti sukhatthino || ||
 26 Tattha kākā ca gijjhā ca sunakh-oluka-sūkarā ||
 baka-kākādayo bhesmā lohatuṇḍā subheravā || ||
 27 Te sabbe parivāretvā tesam mamsāni khādare ||
 puna sañjātamaṃsā te utthahanti patanti ca || ||
 28 Aññamaññaṃ vināsāya paharanti raṇe ca ye ||
 pāpenāsinakhā te tu jāyante dukkhabhāgino || ||
 29 Nakhā yevāsiyo tesam āyasā jalitā kharā ||
 teh-aññoññaṃ nikantanti yan-tenāsinakhā matā || ||
 30 Lohajalita-tikkhattam soḷasaṅguli-kaṇṭhakam ||
 balenāropayanti tam simbalim pārādārikam || ||
 31 Loha-dāṭhā mahākāyā jalitā bheravithiyo ||
 tam āliṅgiya bhakkhanti parādārāpahāriṇam || ||

- 32 Âradante pi khādanti sâ-gijjhe luka-vāyasâ ||
asipattavane chinne nare vissâsa-ghâtino || ||
- 33 Ayo-gulâni bhuñjanti te tattâni punappunam ||
pivanti kutthitam tambam ye paratthâpahârino || ||
- 34 Sonâ bheravâyodâthâ bhusam khadanti te nare ||
vassagonam nadante pi ye sadâ khetake ratâ || ||
- 35 Macchâdi jalaje hantvâ jalitambadravodakam ||
yanti Vetarâni[m] ghoram vunhinâ dayhate ciram || ||
- 36 Lañcalobhena sammûlho yo vohâram adhammikam ||
karoti narake kaṇḍam so cakkena vihaññate || ||
- 37 Pīlâ bahuvidhâkârâ katâ yehidha dehinaṃ ||
pīlenti te ciraṃ tattâ yanta-pabbata-muggarâ || ||
- 38 Bhedakâ dhamma-setunam ye cāsammagga-vādino ||
khuradharâ pi tam maggam gantvâ kandanti te narâ || ||
- 39 Nakha-cuṇṇita-yukâdi kandanti ciraṃ narâ ||
punappunam mahâkâyamesaselehi cuṇṇitâ || ||
- 40 Sīlam yo ca samâdâya sammâ no parirakkhati ||
vīlīyamânamamsatthi kukkule paccate ciraṃ || ||
- 41 Anunâ pi yo-m-eko micchâjīvena jīvati ||
gūthamugge nimuggo so kimi-vyūhehi khajjate || ||
- 42 Disvâvihi-majjha-gate pāṇino cuṇṇayanti ye ||
tatr-āyomusaleh-eva te cuṇṇanti punappunam || ||
- 43 Kururâccantakopanâ sadâ hīmsaratâ narâ ||
paradukkhapahatthâ ca jāyante Yama-rakkhasâ || ||
- 44 Sabbesam eva dukkhānam bhijjamuddhâdi-bhedato ||
kāya-vâcâdi pāpam yaṃ tam daṇḍâpi na kârāye || ||

Naraka-kaṇḍam pathamam || ||

II. TIRACCHĀNA-KANDAM.

- 45 Hamsapârâpatâdinam khattānam atirâginam ||
jāyante yoniyam râgâ mûlha kīṭâdiyonisu || ||
- 46 Sappâ kodhohanâhehi mânatthaddhâ mittâdhipâ ||
atimānena jāyante gadrabhasonayonisu || ||
- 47 Maccherosuyako cāpi hoti vānara-jâtiko ||
mukharâ capalâlajjâ jāyante kākayonisu || ||
- 48 Vadha-bandhana-middhâhi hatth-assa-mahisâdinam ||
honti kurûra-kammantâ sukâ khajjara-vicchikâ || ||

- 49 Vyaggha-majjāra-gomāyu-accha-gijjha-vākādayo ||
 jāyante pecca mamsadā kodhanā maccharā narā || ||
 50 Dātāro kodhanā krūrā narā nāgā mahiddhikā ||
 bhavanti cāgino kodhā dappā ca garuḍissarā || ||
 51 Katam yaṃ pāpakam kammaṃ mānasādikam attanā ||
 tiracchānesu jāyante || tena taṃ parivajjaye || ||

Tiracchāna-kaṇḍaṇṇi dutiyaṃ || ||

III. PETA-KAṆḌAM.

(§ 1. *Peta*).

- 52 Khajjabhojjāpahattāro yehi uttāhāna-vajjitā ||
 bhavanti kuṇāpāhārā petā te kaṭapūṭanā || ||
 53 Vihetṭhayanti ye bāle lobhena vañcayanti ca
 te pi gabbhamalāharā jāyante kaṭapūṭanā || ||
 54 Hīnācārātīhīnā ca maccharā niccalobhino ||
 ye narā pecca jāyanti petā te galakaṇṭakā || ||
 55 Paradānaṃ nisedheti na ca kiñci dadāti yo
 khuppiāsika-peto so sūcivatto mahodaro || ||
 56 Dhanam bhuñjati vaṃsattham na bhuñjati na deti yo ||
 dattādāyī tato peto laddhabhogī sa jāyate || ||
 57 Yo paratthāpahāriccho datvā c-ev-anutappati ||
 so gūṭha-semha-vantānam peto jāyati bhakkako ||
 58 Yo vadaty-appiyo kodhā vākyam ammāvaghaṭanaṃ ||
 bhavat-ukkāmukho peto so ciraṃ tena kammurā || ||
 59 Kurūramānaso yo tv-a(m)ādayo kalahakārako
 kimikīṭapaṭaṅgādo peto so jotiko bhavē || ||

(§ 2. *Kumbhaṇḍa*).

- 60 Gamakūṭo dadāti-eva yo dānaṃ piṭṭayaty-apī ||
 Kumbhaṇḍo vikaṭākāro pūjamāno so jāyate ||
 61 Niddayo pāṇino hantvā bhakkhitum yo dadāti ca ||
 khajjabhojjāni so vassa labhate pecca Rakkhaso || ||
 62 Gandha-mālā-ratā niccam mandakodhā ca dāyaka ||
 Gandhabbā pecca jāyante devānaṃ rativaddhanā || ||
 63 Kodhano pisuno koci lobhattham yo payacchati ||
 Pisāco dutṭhacitto so jāyate vikaṭānāno || ||

- 64 Niccappadutṭhā capalā parapīlakarā narā ||
sampadānaratā niccam Bhūtā pecca bhavanti te || ||
- 65 Ghorā kuddhā padātāro piyāsavasurā ca ye ||
jāyante pecca Yakkhā te ghorāhārā surāpiyā || ||
- 66 Ye nayantīdha yānehi mātā-pitu-guru-jane ||
vimāna-cārino Yakkhā te honti sukha-samyuttā ||
- 67 Tanhā-macchera-dosena pecca petāsubhehi tu(m)
yakkhādāyo kiliṭṭhehi tasmā tam parivajjaye || ||

(§ 3. *Asura*).

- 68 Saṭho māvāviko niccam carate n-aññapāpako ||
kalippiyo padātā ca so bhavaty-Asurissaro || ||
- 69 Tāvatiṃsesu devesu Vepacittāsura gatā ||
Kālakañjāsura nāma gatā petesu saṅgaham || ||
- Peta-kaṇḍam tatiyam || ||

IV. MANUSSA-KAṆḌAM.

- 70 Devāsuraṃmanussesu himsāyappāyuko naro ||
dīghāyuko tv-ahimsāya tasmā himsā vivajjaye || ||
- 71 Kutṭha-kkhaya-jar-ummādā ye[ca]ññe rogā paṇiṇam ||
vadha-tālana-bandhehi honti ha tesu jantusu || ||
- 72 Hārako yo paratthānam na ca kiñci payacchati ||
mahatā viriyeṇāpi dhanam so nādhigacchati || ||
- 73 Adinṇam dhanam ādāya dānāni ca dadāti yo ||
so pecca dhanavā hutvā puna jāyati nidhano || ||
- 74 Na hārako na dātā yo na h-atikapaṇo jano ||
kicchena mahatā dabbam thiram so labhate dhuvam || ||
- 75 Hārako na paratthānam cāgavā vitamaccharo ||
ahāriyam bahu vittam iddham so labhate naro || ||
- 76 Āyu-vaṇṇa-bal-upeto dhīmā roga-vivajjito ||
sukhā pajāyate niccam yo dadāti ha bhojanam || ||
- 77 Salajjo rūpavā hoti suchāyo janatāpiyo ||
so bhava vatthalabhī ca yo vatthāni payacchati || ||
- 78 Āvāsam yo dadāti ha vipasannena cetasā ||
pasādā sabbakāmiddhā jāyante tassa dehino || ||
- 79 Saṅkamopāhanādīni ye payacchanti mānavā ||
bhavanti sukhino niccam labhante yānam uttamam || ||

- 80 Papā-kūpa-talākāni kārāyivā jalāsaye ||
sukhino vītasantāpā nippipāsā bhavanti te || ||
- 81 Pupphehi pūjito niccam samiddho sirimā bhava ||
saraṇam sabbadehinam āramam yo payacchati || ||
- 82 Vijjādānena paṇḍiccam paññā-vyāsenā labhate ||
bhesajjābhayaadānena rogamutto tu jāyate || ||
- 83 Cakkhumā dīpadānena vāladānena sussaro ||
sayanāsanadānena sukham labhati mānava || ||
- 84 Gavādiṃ yo dadāti ha bhojjam khīrādi-samyuttam ||
balavā vaṇṇavā bhogī hoti dīghāyuko ca so || ||
- 85 Kaññā-dānena kāmānam labhī ca parivāravā ||
dhana-dhañña-samiddho tu bhūmi-dānena jāyate || ||
- 86 Pattam puppham phalam toyam atthāpi vāhanam piyam ||
yam yam yattheccchitam bhatya[m] dātabbam tam ta-
datthinā || ||
- 87 Kesayivā dadāti ha saggattham vā bhayena vā ||
yasattham vā sukhatham vā kiliṭṭham so phalam labhe || ||
- 88 Sakattha-nirapekkhena dayā-yuttena cetasā ||
parattham deti yo so yam akiliṭṭham phalam labhe || ||
- 89 Yam kiñci diyate-ññassa yathā kalam yathā vidhi ||
tena tena pakāreṇa tam sabbam upatiṭṭhati || ||
- 90 Pare abādhayitvāna sayam kāle yathecchitam ||
akesayivā dātabbam tam hi dhammāvirodhitam || ||
- 91 Evam pi diyamānassa dānass-eva phal-ubbhavo ||
dānam sabbasukhānam hi paramam kāraṇam matam || ||
- 92 Virato yo paradārehi dāre so sundare labhe ||
snehappadesakālādi vajjanto puriso bhava || ||
- 93 Paradāresu saṃsaṭṭham yo na vāreti mānasam ||
sārajjati c-anāṅgesu nārīttam yāti so pumā || ||
- 94 Yā jigucchati narattam susilā mandarāginī ||
niccam pattheti pumbhāvam sā nārī narattam vaje || ||
- 95 Yo tu sammā nivātaṅkam brahmacariyam nivesati ||
tejassī suguṇo bhogī devehi pi sampūjito || ||
- 96 Daḥhassati asammūlho virato majjapānato ||
jāyate saccavādi ca yasassī sukha-samyutto || ||
- 97 Bhinnānam api sattānam bhedaṇ-eva karoti yo ||
abhejja-parivāro so jāyate thira-mānaso || ||
- 98 Āṇattim kuruto niccam gurunam haṭṭha-mānaso ||

- hitāhitābhidhāyī ca so ādeyya-vacano bhava || ||
 99 Nīcā parāvamānena vipallāsena t-unnatā ||
 bharanti sukhino datvā sukhaṃ dukkhaṃ ca dukkhino || || .
 100 Paravambhanabhiratā saṭhā h-asaccavādino ||
 khujjavāmanattam yanti ye ca rūpābhimānino || ||
 101 Jaḷo vijjāsu macchero bhava mūgo piyāppiyo ||
 jāyate badhiro mūlho hitavākyabbhusūyako || ||
 102 Dukkhaṃ pāpassa puññassa sukhaṃ missassa missakaṃ ||
 ñeyyaṃ sadisanissandaṃ kammānaṃ sakalaṃ phalaṃ || ||
 Manussa-kaṇḍaṃ catutthaṃ || ||

V. DEVA-KAṆḌAM.

§ 1.

- 103 N-ev-attano sukhāpekkhī na ca haṭṭho pariggahe ||
 gahānaṃ pamukho vāyaṃ Mahārājikataṃ vaje || ||
 104 Mātā-pitu-kulejettā-pūjako cāgavā khamī ||
 tussati yo na kalahe Tāvatisesu so bhava || ||
 105 Na vigahe ratā n-eva kalahe haṭṭhamānasā ||
 ekanta-kusale yuttā ye te Yāmapagā narā || ||
 106 Bahussutā dhammadharā supaññā mokkhaṇḍakino ||
 guṇehi parituttā ye narā te Tussitopagā || ||
 107 Silappadānavinaye pavattā ye sayam narā ||
 mahussāhā ca te vassaṃ (sic) Nimmānarati-gāmino || ||
 108 Alīnamānasā sattā padāna-dama-saññame ||
 guṇādhikā ca honti te Parinimmittavattino || ||
 109 Sīlena Tidivaṃ yāti jhānena Brahma-sampadam ||
 yathābhūta-pariññānaṃ Nibbānaṃ adhigacchati || ||

§ 2.

- 110 Subhāsubham kammaphalam mayeta[m] kathitaṃ phalaṃ ||
 subhen-eva sukhaṃ yāti dukkhaṃ cāsuhāsambhavam || ||
 111 Maccu-roga-jarā tv-eva cintanīyaṃ idaṃ tayaṃ ||
 vippayogo piyehāsi kammano tassa taṃ phalaṃ || ||
 112 Pappoty-evam virāgam yo viratto puññaṃ icchati ||
 pāpaṃ ca vajjayaty-evam taṃ suṇātha samāsato || ||

- 113 Sammāparatthakaraṇaṃ parānattha-vivajjanaṃ ||
 puñña-pāpa-vipallāso vuttam etaṃ mahesinā ||
 114 Devā c-eva manussā ca tisso pāpā yā bhūmiyo ||
 gatiyo pañca nidiṭṭhā buddhen-eva tayo bhavā || ||

Deva-kaṇḍaṃ pañcamam || ||

Pañca-gati-dīpana[ṃ] samattam || ||

NOTES.

- Çl. 3. 2. MS. kataru ; perhaps bhagavā.
 Çl. 31. 2. bherav° ; MS. terav°.
 Çl. 59. 1-2. MS. tvaṃ dayo, for tu-adayo (?).
 Çl. 61. 2. Text, bhakkhitam ; Commentary, bhakkhituṃ.
 3-4. MS. sovassa labhate ; perhaps labhate so-v-assa.
 Çl. 74. 2. Text, nahadhikapāṇe ; commentary (explaining),
 dhanâtisāyena kappano.
 Çl. 93. 3. Text, sarajjati ; Commentary, rarajjati.
 Çl. 94. 1. MS. narittam ; 4. MS. narattam.
 Çl. 107. 3. MS. vassaṃ for vassu = v-assu or vassuṃ =
 v-assuṃ (?).
 Çl. 110. 4. MS. sambhavaṃ ; perhaps sambhavā.
 Çl. 112. 1. MS. virāgaṃ so.

MEMBERS OF THE PÂLI TEXT SOCIETY, 1884.

1. DONORS.

[Those marked with an asterisk are also subscribers.]

	£	s.	d.
HIS MAJESTY THE KING OF SIAM.	200	0	0
H.R.H. KROM MUN DEVAVANSA VAROPRAKÂR.	20	0	0
H.R.H. PRINCE PRISDANG	10	0	0
THE SECRETARY OF STATE FOR INDIA	31	10	0
A FRIEND TO HISTORICAL RESEARCH.	29	0	0
EDWIN ARNOLD, Esq., C.I.E., 15, <i>Haroldstone Road,</i> <i>Cromwell Road, S.W.</i>	3	3	0
H. VAVASOR DAVIDS, Esq., <i>Batavia, Island of Java</i>	3	0	0
*L. T. CAVE, Esq., 13, <i>Lowndes Square, S.W.</i>	5	0	0
R. HANNAH, Esq., <i>Craven House, Queen's Elm, S.W.</i>	10	10	0
The late Dr. MUIR, <i>Edinburgh</i>	2	2	0
R. PEARCE, Esq., 33, <i>West Cromwell Road, S.W.</i>	10	10	0
MISS HORN	10	0	0
	<u>£345</u>	<u>5</u>	<u>0</u>

2. SUBSCRIBERS OF FIVE GUINEAS.

(FOR SIX YEARS.)

- 1 THOMAS ASHTON, Esq., *Manchester* (for Owens College).
- 2 BALLIOL COLLEGE, *Oxford*.
- 3 THE BANGKOK ROYAL MUSEUM, *Siam*.
- 4 and 5 THE ASIATIC SOCIETY OF BENGAL, *Calcutta*.
- 6 T. A. BRYCE, Esq., *Rangoon*.
- 7-12 THE CHIEF COMMISSIONER OF BRITISH BURMA.

- 13 L. T. CAVE, Esq., 13, *Lowndes Square, S.W.*
- 14 THE CEYLON BRANCH OF THE ROYAL ASIATIC SOCIETY.
- 15 R. D. DARBISHIRE, Esq., 26, *George Street, Manchester.*
- 16 Professor T. W. REYS DAVIDS, Ph.D., LL.D., 3, *Brick Court, Temple, E.C.*
- 17 DONALD FERGUSON, Esq., "*Ceylon Observer*" Office, *Colombo.*
- 18 JAMES FERGUSON, Esq., D.C.L., F.R.S., etc., 20, *Langham Place, W.*
19. H. T. FRANCIS, Esq., *Gonville and Caius College, Cambridge.*
- 20 OSCAR FRANKFURTER, Esq., Ph.D., *Bangkok, Siam.*
- 21 A. W. FRANKS, Esq., *British Museum.*
- 22 PROFESSOR GOLDSCHMIDT, 8, *Bahnhof Strasse, Strasburg.*
- 23 RALPH L. GOODRICH, Esq., *Clerk of the United States Court, Little Rock, Arkansas, U.S.*
- 24 CHARLES E. GRANT, Esq., *Fellow of King's College, Cambridge.*
- 25 THE MUSÉE GUIMET, *Lyons.*
- 26 DR. EDMOND HARDY, *Heppenheim, Hesse-Darmstadt.*
- 27 PROFESSOR HILLEBRANDT, *Breslau.*
- 28 W. W. HUNTER, Esq., C.I.E., LL.D., etc., *Calcutta.*
- 29 THE INDIAN INSTITUTE, *Oxford.*
- 30 JOHN JARDINE, Esq., *Judicial Commissioner of British Burma.*
- 31 The late KENJIU KASAWARA, Esq., *Japan and Oxford.*
- 32 PROFESSOR C. R. LANMAN, *Harvard University, Cambridge, Mass., U.S.*
- 33 THE MANCHESTER NEW COLLEGE, 20, *Gordon Square, W.C.*
- 34 THE MANCHESTER LITERARY AND PHILOSOPHICAL SOCIETY, 36, *George Street, Manchester.*
- 35 THE MANCHESTER FREE REFERENCE LIBRARY.
- 36 The Rev. R. MORRIS, M.A., D.C.L., *Wood Green, N.*
- 37 THE MÜNSTER UNIVERSITY LIBRARY.
- 38 BUNYIU NANJIO, Esq., *Japan.*
- 39 R. A. NEIL, Esq., M.A., *Fellow of Pembroke College, Cambridge.*
- 40 NAI PLENG, Esq., 141, *Portsdown Road, Maida Vale, W.*
- 41 W. P. PRICE, Esq., *Tibberton Hall, Gloucester, Reform Club, S.W.*
- 42-48 *At the Siamese Legation, 14, Ashburn Place, W.:-*
 H.R.H. PRINCE SONAPANDIT (Siamese Minister to the Court of
 St. James). (3 copies.)
 PHYA DAMRONG RAJA BOLAKHAN (Secretary to the Legation).
 LUANG VISSÉSALI, Esq. (Attaché to the Siamese Legation).
 NAI S'ART (Military Attaché at Paris).
 NAI WONGE (Civil Assistant at Paris).

- 49 PROFESSOR MAURICE STRASZEWSKI, *Krakau.*
- 50 THE STRASBURG UNIVERSITY LIBRARY.
- 51 K. T. TELANG, Esq., *High Court, Bombay.*
- 52 HENRY C. WARREN, Esq., 67, *Mount Vernon Street, Boston, Mass., U.S.*
- 53 T. WATTERS, *H.M. Consular Service, China.*
- 54 W. B. WEEDEN, Esq., *Providence, Rhode Island, U.S.*
- 55 THE CITY FREE LIBRARY, *Zürich.*
- 56 WILLIAM EMMETTE COLEMAN, Esq., *Presidio of San Francisco, California, U.S.*

3. SUBSCRIBERS OF ONE GUINEA.

(To DEC. 31ST, 1884.)

[Now that the stability of the Society is practically assured, the advantage of subscribing five guineas is earnestly commended to subscribers—the advantage, that is, not only to themselves of trouble saved, and of one year's subscription gained, but also to the Society of cash in hand, and of the difficulty and expense of collecting yearly subscriptions avoided.]

- 1 THE AMSTERDAM UNIVERSITY LIBRARY.
- 2 THE ASTOR LIBRARY, *New York, U.S.*
- 3 THE BATAVIA SOCIETY OF ARTS AND SCIENCES, *Batavia, Island of Java.*
- 4 PROFESSOR BHANDARKAR, *Deccan College, Poona.*
- 5 CECIL BENDALL, Esq., *Fellow of Caius College, Cambridge.*
- 6 THE ROYAL UNIVERSITY LIBRARY, *Berlin.*
- 7 Prof. M. BLOOMFIELD, *Johns Hopkins University, Baltimore, Maryland, U.S.*
- 8 THE BOMBAY ASIATIC SOCIETY.
- 9 THE PUBLIC LIBRARY, *Boston, Massachusetts, U.S.*
- 10 E. L. BRANDRETH, Esq., 32, *Elvaston Place, Queen's Gate, S.W.*
- 11 THE BRESLAU UNIVERSITY LIBRARY.
- 12 The Revd. STOPFORD BROOKE, 1, *Manchester Square, W.*
- 13 THE BROWN UNIVERSITY LIBRARY, *Providence, Rhode Island, U.S.*
- 14 THE UNIVERSITY LIBRARY, *Cambridge.*
- 15 Prof. J. E. CARPENTER, *Leathes House, St. John's Avenue, N.W.*
- 16 THE COPENHAGEN UNIVERSITY LIBRARY.
- 17–26 THE CEYLON GOVERNMENT. (20 copies.)
- 27 THE UNIVERSITY LIBRARY, *Edinburgh.*
- 28 THE GÖTTINGEN UNIVERSITY LIBRARY.
- 29 M. C. DE HARLEZ, *The University, Louvain.*

- 30 THE HARVARD COLLEGE LIBRARY, *Cambridge, Mass., U.S.*
- 31 PROFESSOR COWELL, 10, *Scrope Terrace, Cambridge.*
- 32 THE HEIDELBERG UNIVERSITY LIBRARY.
- 33-37 THE INDIA OFFICE. (5 copies.)
- 38 DR. HULTSCH, 21, *Haupt Strasse, Vienna, III.*
- 39 PROFESSOR FAUSBÖLL, 46, *Smale-gade, Westebro, Kopenhagen, W.*
- 40 PROFESSOR JACOBI, 10, *Wehr Strasse, Münster, Westphalen.*
- 41 THE JOHNS-HOPKINS UNIVERSITY, *Baltimore, Maryland, U.S.*
- 42 THE KIEL UNIVERSITY LIBRARY.
- 43 THE KÖNIGSBERG UNIVERSITY LIBRARY.
- 44 PROFESSOR ERNEST KUHN, 32, *Hess Strasse, München.*
- 45 THE LEIDEN UNIVERSITY LIBRARY.
- 46-50 SUBSCRIBERS IN FRANCE AND BELGIUM.
 PROFESSOR A. BARTH, 6, *Rue du Vieux Colombier, Paris.*
 M. LÉON FREY, *Bibliothèque Nationale, Paris.*
 M. G. GARREZ, 52, *Rue Jacob, Paris.*
 PROFESSOR CH. MICHEL, *Liège University, Belgium.*
 M. EMILE SENART, *de l'Institut, 16, Rue Bayard, Paris.*
- 51 DR. BRUNO LINDNER, *The University, Leipzig.*
- 52 THE LIVERPOOL FREE LIBRARY.
- 53 DR. EDWARD MÜLLER, *University College, Cardiff.*
- 54 PROFESSOR MAX MÜLLER, *Oxford.*
- 55 THE ROYAL LIBRARY, *München.*
- 56 THE MÜNSTER UNIVERSITY LIBRARY (Asher).
- 57 THE BIBLIOTHÈQUE NATIONALE, *Paris.*
- 58 PROFESSOR OLDENBERG, 9, *Nollendorf Platz, Berlin, W.*
- 59 THE PEABODY INSTITUTE, *Baltimore, Maryland, U.S.*
- 60 PROFESSOR PISCHEL, *The University, Kiel.*
- 61 DR. EDWARD D. PERRY, *Columbia College, New York City, U.S.*
- 62 ROBERT A. POTTS, Esq., 26, *South Audley Street, W.*
- 63 and 64 HIS EXCELLENCY PRINCE PRISDANG (Siamese Minister to Germany), 14, *Ashburn Place, W.* (2 copies.)
- 65 W. WOODVILLE ROCKHILL, Esq., *United States Legation, Pekin.*
- 66 PROFESSOR ROST, *India Office Library, S.W.*
- 67 PROFESSOR ROTH, *The University, Tübingen.*
- 68 PROFESSOR SAYCE, *Oxford.*
- 69 DR. RAM DAS SEN, *Zemindar, Berhampûr, Bengal.*
- 70 GEHEIM-RATH PROFESSOR STENZLER, *Breslau.*
- 71 DR. SUMMERHAYES, *Brightling Mount, Hawkhurst.*
- 72 ST. PETERSBURG UNIVERSITY LIBRARY, *St. Petersburg.*

- 73 Mdlle. MOQUIN-TANDON, *Château de Pauliac, par Saverdun, Ariège.*
 74 Professor TEZA, *The University, Pisa.*
 75 Professor TIELE, *Leiden.*
 76 THE TÜBINGEN UNIVERSITY LIBRARY.
 77 THE LIBRARY OF UNIVERSITY COLLEGE, LONDON, *Gower Street, W. C.*
 78 Professor WILLIAM J. VAUGHN, *Vanderbilt University, Nashville, Tennessee.*
 79 Professor MONIER WILLIAMS, *Merton Lea, Oxford.*
 80 Dr. WILLIAMS' LIBRARY, *Grafton Street, W. C.*
 81 SYDNEY WILLIAMS, Esq., 14, *Henrietta Street, Covent Garden, W. C.*
 82 Dr. H. WENZEL, 53, *Walton Crescent, Oxford.*
 83 Professor Dr. ERNST WINDISCH, *The University, Leipzig.*
 84 LUANG NAI TEJ (Secretary to the Siamese Legation), 49, *Rue de la Siam, Paris.*
 85 KHOON PATIBHANBHICHIT (Attaché to the Siamese Legation), 49, *Rue de la Siam, Paris.*

4. SUBSCRIBERS IN CEYLON. 1884.

(*Per List sent in by E. R. Gunaratna, Esq., Átapattu Mudaliâr, of Galle.*)

Subscribers of Five Guineas for six years down to 31st December, 1887.

- 1 GAÑÂCHÂRYA WIMALA SÂRA TISSA STHAWIRA, *of the Ambagaha-pitiya Wihâra, Galle.*
- 2 NANDÂ RÂMA TISSA STHAWIRA, *of Suvisuddhâ Râma, Negombo.*
- 3 GUNARATANA STHAWIRA, *of Sudarsana Râma, Mâdampe, Chilaw.*
- 4 SUMANAJOTI STHAWIRA, *of Jayawardanâ Râma, Galle.*
- 5 The Hon. J. F. DICKSON, C.M.G., *Government Agent, Central Province.*
- 6 H. T. PARKER, Esq., A.M.I.C.E., *Irrigation Officer, Hambantota.*

(*b*) Subscribers of One Guinea.

One Subscriber paid for 1882. Eight Subscribers paid for 1883.

Subscribers for 1884.

- 7 WÆLIGAMA DHAMMAPÂLA STHAWIRA, *Wijayananda Wihâra, Galle.*
- 8 SADDHÂPÂLA STHAWIRA, *Sudammârâma, Kadurupe, Galle.*
- 9 PAÑÑÂNANDA STHAWIRA, *Tibhûmikârâma, Gintota, Galle.*

- 10 PĀLITA STHAWIRA, *Purāna Piriwena, Piyadigama, Galle.*
- 11 SRI SADDHĀNANDA, *of Sri Gaṇe wihāra, Ratgama, Galle.*
- 12 KALUPE SĀRĀNANDA STHAWIRA, *Dadalla Wihāra, Galle.*
- 13 EDMUND R. GOONERATNE, *Atapattu Mudaliyār, Galle.*
- 14 PAÑÑĀ-SEKHARA STHAWIRA, *Koḍagoda.*
- 15 H. A. WIRASINHA, *Muhandiram, Hambantota.*
- 16 PIYARATANA TISSA STHAWIRA, *Chief of Saila-bimbārāma, Doḍanduwa.*
- 17 DHAMMĀRĀMA STHAWIRA, *of Jayawardana Wihāra, Piṭiwell.*
- 18 SĀRĀLANKĀRA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 19 DEWUNDARA PIYARATANA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 20 SANGHA NANDA STHAWIRA, *of Sudarmā Rama Dewature, Galle.*
- 21 SUMANASĀRA STHAWIRA, *of Sailabimbārāma, Doḍanduwa.*
- 22 TANGALLE PAÑÑĀNANDA, *of Sailabimbārāma, Doḍanduwa.*
- 23 HIKKAPUWE SUMANGALA, *Principal of Widyōdaya College, and Mahāndayaka of Adam's Peak.*
- 24 KUMARAWADA NIKORIS DE SILVA, *of Būssa, near Galle.*
- 25 KOGGALA SIRI SANGHA TISSA STHAWIRA, *Paramānanda Wihāra, Galle.*
- 26 T. B. PAÑBOKKE, *Raṭemahatmayā, Dumbura, Kandy.*
- 27 CŪLA SUMANA STHAWIRA, *Seluttārāma Ratgama.*
- 28 WAJJIRA SĀRA STHAWIRA, *Ganegodaella Wihāra, Kosgoda.*
- 29 DHAMMA TILAKA STHAWIRA, *Sirivaddanārāma, Mādampa.*
- 30 AMBAGAHAWATTE INDASABHAWARA NĀNASĀMI STHAWIRA, *Dhamma Gupta Piriwena, Payyogala.*
- 31 LOUIS CORNEILLE WIJESINHA, *Mudaliyār, Mātala.*
- 32 MĀNANA HEWA ARIS, *of Batāpola.*
- 33 WIRAHANDI ABEHAMI, *of Ratgama, Doḍanduwa, Galle.*
- 34 SADDHATISSA STHAWIRA, *Sudassanārāma, Busse, Galle.*
- 35 ATTADASSI STHAWIRA, *Suvisuddhārāma, Mādampe, Balapiti.*
- 36 WIMALA-RATANA STHAWIRA, *Subhaddārāma, Balapiti.*
- 37 SUMANA TISSA STHAWIRA, *Gangārāma, Mādampe, Balapiti.*
- 38 SUGATA SĀSANA DHAJA WINATĀCĀRYA DHAMMĀLANEĀRA STHAWIRA, *of Mahā Kappina Madalindārāma.*
- 39 SUNANDĀRĀMA TISSA STHAWIRA, *of Abhinawādrama, Wālipata, Galle.*
- 40 NĀNINDĀSABHA SIRISADDHAMĀCCARIYA, *of Sudhammarama, Elāniya.*
- 41 SIWAKA STHAWIRA, *of Jayasekararama, Maradāna, Colombo.*

- 42 WAJIRA SĀRA STHAWIRA, of *Mahakappina-mudalindarama, Welitara.*
 - 43 ARIYARATANA STHAWIRA, of *Subadrarama, Balapitiya.*
 - 44 UDAKADA DHAMMAKKHANDA STHAWIRA, of *Boḍhirāḍḍarama, Bôgahapitiya.*
 - 45 SIRI SUMEDHA STHAWIRA, of *Pushparama, Malawenna.*
 - 46 SIRI SUNANDA STHAWIRA, of *Selutturarama, Randonbe.*
 - 47 SILAKKHANDA STHAWIRA, of *Bogahapitiye Wihara, Gahwehera.*
 - 48 SRI NIWĀSA STHAWIRA, of *the Ranwelle Wihāra, Kataluwa.*
 - 49 BUDDHASIRI TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
 - 50 SADDHĀNANDA STHAWIRA, of *Asokā Rāma Kalutara.*
 - 51 COL. HENRY STEEL OLCOTT, *Presdt. Theosophical Society, Madras.*
 - 52 ANDRIS DE SILVA GUNAWARDANA, *Vidhana Aracci, Ambalamgoda.*
 - 53 ASABHA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 54 SUGATAPĀLA STHAWIRA, of *Waskaduwa.*
 - 55 DHAMMA RATANA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 56 SARANA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 57 SAMIDDHANKARA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 58 SILĀNANDA STHAWIRA, of *Kalyana Wihāra, Kaluwamodara.*
 - 59 SUGATA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 60 DHAMMA SIRI STHAWIRA, of *Sumittārāma Kalutota.*
 - 61 ALBARADURA SIMAN, of *Ratgama.*
 - 62 DOMPE BUDDHARAKKHITA STHAWIRA, *High Priest of Kelani.*
 - 63 PAÑÑĀMOLI STHAWIRA, of *Ambagahapitiye Wihāra, Welitota.*
 - 64 SÔRATA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
 - 65 MEDHAWI TISSA STHAWIRA, of *Kshêtrasanne Wihāra, Welitara.*
 - 66 DĪPAWISĀRADA TISSA STHAWIRA, of *Dokunewatte Wihāra, Kalutara.*
 - 67 SILASUMANA TISSA STHAWIRA, of *Sudarsanā Rāma, Duwegoda.*
 - 68 SIRISUMANA TISSA STHAWIRA, of *Gangārāma, Moragalla.*
 - 69 GUNARATANA STHAWIRA, of *Vivekārāma, Moragalla.*
 - 70 JINARATANA STHAWIRA, of *Randonbe.*
 - 71 WIMALADHIRA STHAWIRA, of *Galkande Wihāra, Kosgoḍa.*
 - 72 SUMANA TISSA STHAWIRA, of *Ambagahapitiye Wihāra, Welitara.*
 - 73 THE HON. J. F. DICKSON, *for Kandy Oriental Library.*
 - 74 ÂRON DE ABREW WIJESINHA, of *Kadarana, Negombo.*
 - 75 SIRI SUMANA STHAWIRA, of *Kalamulla, Kalutara.*
 - 76 PADUMA TISSA STHAWIRA, of *Bombuwala Vihara Kalutara.*
-

ACCOUNTS, 1883.

RECEIPTS DURING 1883.		PAYMENTS ON ACCOUNT OF 1883 PUBLICATIONS.	
	£ s. d.		£ s. d.
Donors...	280 10 0	Printing ...	156 10 0
Subscribers of Five Guineas ...	115 10 0	Postage and Stationery (including cost of sending Publications to Members)...	16 19 4
" One Guinea ...	61 19 0	Purchase, carriage, and binding of MSS. ...	21 13 10
For copies of "Catalogue" sold to India Office...	15 0 0	Loss by exchange ...	0 4 6
Interest from Bank ...	4 11 11		
Balance from 1883 remitted from Ceylon (received 17th April, 1884) ...	86 3 4		
	<u>£563 14 3</u>		<u>195 7 8</u>
			<u>376 6 7</u>
			<u>£563 14 3</u>

¹ Balance in bank on 1st January 1885, £616 8s. 11d.

ACCOUNTS IN CEYLON, 1883.

Ed. Guneratne in Account with the Pali Text Society, for Half-year ended 30th June, 1883.

Dr.	Rs.	Cts.	Cr.	Rs.	Cts.
1883.			Lent—		
Jan. 1st.	Balance brought forward from last year	...	Subhuti P. O. Order for Rs.	...	100 0
June 30th.	Subscriptions received from five subscribers for first year	...	Order 1 R. Regtn 16	...	1 16
		52 50			101 16
			23rd.	Clearing package of Books	...
				Difference on postage of Letters	...
			24th.	Tin case for 'Suchittalankera' and postage	1 50
				Postage on Books sent by Col. Olcott to Bombay	...
				Local postage on 16 sets of Books	...
				Inland postage on Letters and Stationery	...
June 29th.	Deposited for a Draft on London	...			750
				Balance in hand	...
					58 80
					Rs. 934 50

Rs. 743 23 = £60 inclusive of expenses.
 52 = 10d. ditto.
 6 25 = Commission.

Galle, 30th June, 1883.
 E. R. GOONERATNE.

750 0

ACCOUNTS IN CEYLON, 1883.

Ed. Gooneratne in Account with the Pali Text Society, Half-year ended 31st December, 1883.

RECEIPTS.		PAYMENTS.	
1883.	<i>Rs. Cts.</i>	1883.	<i>Rs. Cts.</i>
July. Balance brought forward from last Half-year ...	58 80	Postage of Mahâ Niddesa forwarded ...	1 0
Subscriptions for 1883 from 78 Subscribers at 10½ Rs. each ...	819 0	Advertising in <i>Observer</i> and <i>Examiner</i> next year's publications, and calling for Subscriptions...	12 50
(Out of 81 Subscribers in list, three were Five-Guinea Subscribers, and their amounts were remitted last Half-year).		Clearing package received ex Goorkha, and conveyance to Galle ...	5 0
One Subscriber for 1883 at 52½ Rs. ...	52 50	Postage correspondence and Stationery ...	7 80
Four Subscribers whose first year's Subscription was received after 30th June ...	42 0	Dec. 31st. Balance in hand for which a cheque will be forwarded shortly* ...	946 0
	<u>Rs. 972 30</u>		<u>Rs. 972 30</u>

Galle, 31st December, 1883.

E. R. GOONERATNE.

¹ Draft for £86 3s. 4d. received in London on April 17th, 1884.

ACCOUNTS IN CEYLON, 1884.

Ed. Gooneratne, Mudaliyar, in account with the Pāli Text Society for the year ending 31st December, 1884.

RECEIPTS.		PAYMENTS.	
1884.	<i>Rs. Cts.</i>	1884.	<i>Rs. Cts.</i>
Subscription of 1882 collected this year ...	10 50	Clearing expenses of 1883 publications ...	6 93
Subscriptions of 1883 collected this year (8) ..	84	Local postage on fourteen copies ...	5 60
Received from two five guinea subscribers ...	105	Postage to Madras on one copy ...	1 48
Dec. 21st. 70 Subscribers for 1884 at <i>Rs.</i> 10 50 ...	735	Dhammasangani Vibhanga Dhāra Kathā and Katha Vatthu purchased ...	75
		Regn. and money order, remitting value of above ...	1 16
		Forwarding per parcel post to England ...	5
		Nov. 21st. Stationery and copying expenses of Udāna Athakathā ...	15
		Forwarding per parcel post to England ...	1 28
		Olas and copying expenses of Apādāna Athakathā ...	37
		Forwarding per parcel post to England ...	1 50
		Postage on correspondence this year ...	3
		Balance in my hand at date ...	781 55
	<u>Rs. 934 30</u>		<u>Rs. 934 50</u>

Galle, 31st December, 1884.

E. R. GOONERATNE.

WORKS ALREADY PUBLISHED.

1. AṄGUTTARA	edited by	DR. MORRIS, 1882.
2. ABHIDHAMMATTHA-SAṄGAHA	„ „	(See above, p. x), 1884.
3. ĀYĀRAṄGA SUTTA	„ „	PROF. JACOBI, 1882.
4. KUDDHA-AND MŪLA-SIKKHĀ	„ „	DR. E. MÜLLER, 1883.
5. CARIYĀ-PIṬAKA	„ „	DR. MORRIS, 1882.
6. TELA-KAṬĀHA-GĀTHĀ	„ „	GOONERATNE MUDALIAR 1884.
7. THERE-GĀTHĀ	„ „	PROF. OLDENBERG, 1883.
8. THERĪ-GĀTHĀ	„ „	PROF. FISCHER, 1883.
9. DĀṬṬĀ-VAṆSA	„ „	(See above, p. xi), 1884.
10. PAṆCA-GATI-DĪPANA	„ „	M. LÉON FEER, 1884.
11. PUGGALA-PAÑÑATTI	„ „	DR. MORRIS, 1883.
12. SAGĀTHA-VAGGA OF THE SAM- YUTTA	„ „	M. LÉON FEER, 1884.
13. SUTTA-NIPĀTA (PT. I. TEXT),	„ „	PROF. FAUSBÖLL.

WORKS IN PROGRESS.

1. DĪGHA NIKĀYA	} to be edited by {	PROF. RHYS DAVIDS AND
2. SUMANGALA VILĀSINĪ		PROF. J. E. CARPENTER.
3. SAMYUTTA NIKĀYA	„ „	M. LÉON FEER.
4. DHAMMAPADA	„ „	PROF. FAUSBÖLL.
5. ITI-VUTTAKA	„ „	PROF. WINDISCH.
6. UPADĀNA	„ „	DR. GRÜNWEDEL.
7. UDĀNA	„ „	DR. PAUL STEINTHAL.
8. VISUDDHI-MAGGA	„ „	PROF. LANMAN.
9. NIDDESA	„ „	PROF. BLOOMFIELD.
10. MAHA-VAṆSA	„ „	PROF. OLDENBERG.
11. AṄGUTTARA	„ „	DR. MORRIS.
12. MADHYAMAKA VĪRITTI	„ „	MR. BENDALL.